TO OVR BRETHERNE
IN ENGLANDE, AND
Where which loue Iesus Christe
vnfaynedly, mercie, and peace

IT IS MO-
re euident and
known to all
men, the well
cõsidered and
thankfully re-
ceyued of ma
ny, with what
greate mer-
cies, and especiall graces god enduede
our countrye of England in these lat-
ter days: when from idolatrie he cal-
led vs to the knowledge of his gospell,
and of no people made vs his peo-
ple, a holie people, the people of god
sendinge vs a kinge moste godly, learn-
ned, zealous, wyse, and such one as
neuer sate in that royall chaire be-
fore: Gods woord vniuersally spred
ouer all the lande, repentance preac-
ched, Christes kingdome offered, sinne
re-

rebuked: so that none coulde excuse him selfe, either that he had not hearde, or els was not taught gods holy ghospell: yet it came to passe, and this day, that is verified on vs, which the lord reproued Israell fore, sayinge, [2] I haue stretched forthe my handes all the day longe, vnto a people that beleueth not, but rebelleth againste me, ād walke after their owne ymaginations. For whose ways were not corrupt? euē from the [3] highest to the lowest, from toppe to toe, there was no part sownde. Suche contēpt of gods word, aswell on their behalf to whō charge of preachinge was cōmytted, as on the other syde, negligēce to heare and learne to frame their lyues accordige ther vnto: that yf the lord had not hastened his plague, and preuented, it wolde certēly haue come to passe, whiche those wycked mē of Anathoth sayed to the prophet Hieremie, [4] speake no more to vs in this name of the lorde. The which vnkyndnes and contempt, wold god we coulde as earnestly repent, as we

2 ...65.a. ...10.d.

3 ...1.b.7. ...2.b.

4 ...11.d.

BIBLIOTHECA BODLEIANA

we nowe feele the lacke of these accustomed mercies. for nowe the day of our [5] visitation is come, and the lorde hath broght the [6] plagues vpō vs, wherof before we were admonesshed, and moste iustely menaced. For the false [7] prophets are sent forthe with lies in their mouthes to deceyue Englād, and the scarsetie of gods worde is so great that althogh they seke it from one [8] sea coaste to an other, yet they can not finde yt, but as men affameshed deuoure the pestiferous dounge of papistrie, to the poisoninge of their owne sowles.

Let vs therfore bretherne [9] tourne wholy to the lord, by repentance, fastynge, and prayer, earnestly beseechinge him to receyue vs once agayne to his fauor, who willeth not the death of a synner, but his amendement, offeringe him selfe to all theym that in their necessitie seeke vnto him, and like a moste mercifull father, proueth all [10] remedies for our betteringe: not cruelly ponishinge to destroy

5 Luke.19.
6 Leu.26.c. Deut.27.28.30.7. 1.king.22. 2.Chro.18. Esa.14.a.
8 Amos.8.b.
9 Ioel.2.c. Psal.68.a. Ion.3.d.4.a.
10 2.Chro.36.c.

vs, but gently chastisinge to saue vs.

Esa.5.a. Beware then ye [11] harden
Prou.3.b. not your hartes agaynst this merci-
Heb.12.b. full lord, and tempt hym as the stub-
Exod.3.d. burne Iewes dyd, whom he ther-
11 fore delyuered vp into their enymies
Heb.3.b.4.b handes, to perish e with the swoorde,
Psal.94.c. hunger, and pestilence: for god wyll
12. not be [12] mocked, but lyke a [13] con-
Gal.6.b. suminge fier will destroye aswell the
13. wicked contemners of his worde, as
Heb.12.g. the craftie dissemblers, which go a-
Deu.4.d. bowte to measure god by their fan-
14. tasies: not consideringe that they [14]
Rom.2.a. heape damnation against theim sel-
Lam.5.a. ues in the day of his anger: which
nowe already is kindled, and begyn-
15. neth to flame, to the condemnation of
Heb.9.a. their sowles and bodies, who know-
Rom.5,b. inge Iesus Christ to haue [15] once ful-
1.Pet.3.c. ly satisfied for our synnes: cease not
dayly either in hart, mowth, or owt-
16. ward cõsent to blaspheme his precious
Heb.6.a. death, ād (asmoche as in them lyeth[16])
10.c. crucifie him a newe. Do you not remẽ-
1.Cor.6.b. bre

bre that [17] idolaters haue no portion 17.
in the kigdome of god, but are throwne into the lake of fyer and brymstone, where their worme shall neuer dye? Can not the examples of gods fearfull [18] iudgements moue you, 18.
who spared not his verie angells when they trespassed, but hitherto reserueth theym in hell chaynes, to be tormented in the day of the lorde? and wyll he then fauor idolaters, dissemblers, blasphemers, mockers, contemners? and not rather in this lyfe verifie that which the holie ghost pronownceth against the children of gods wrath, who becawse they do not receyue the [19] trueth for their saluation, are led by lyes to their endeles condemnation? at the leaste let gods forwarnings some what moue you to pitie your owne state, who for your instructions, suffereth your owne bretherne emongst you to die so terribly, some in dispaire, others to kyll theym selues, ād many vtteringe moste horrible blasphe-

Gal.5.c. Apo.21.c. 22.c. Esa.66.g. Mark.9.g.
2.Pet.2.a. Iude.a. Iob.4.d.
19.
2.Thes.2.c. Ioh.3.c.

mies euen to their last breathe. The which thinges are so fearsull for vs to heare, that we trēble, in thinking ther ypon. yf you wyll therfore be counted in the nombre of gods people, and be so in deede, loke [20] not backwarde fro-
20. me the plough, returne not to your vo-
Luk.9.g. mit, bowe not your knee to Baal, pol-
1.Pet.2.d. lut not the temple of the holie ghost, in
Pro.26.b. presentinge your selues before idolls:
Rom.11.a. but either stand in the trueth, and so ra
1.kyng.19.b ther [21] obey God then man: or els fol-
1.Cor.6.c. lowe gods callinge who hath so merci-
21. fully prouyded for you: mouinge the
Luk.12.a. hartes of all godlie rulers and magi-
Act.5.e. strates, to pitie your state, and do you good, so that at Emden, Wesell, Franckford, ād in this Citie he hath appointed godlye Churches, wherei you may learne to feare him, repent your synnes, amende your lyues, and recouer agayne his fauour and mercie. And be cawse there is no way more ready or sure to come to him, then by framynge
22. our selues altogether to his blessed
Sam.15.e. [22] wyll, reueiled vnto vs in his worde:

we

we, to whome thogh God hath geuen more libertie, yet no leſſe lamentinge your bondage, then reioyſinge in our owne deliuerance, frome that Babylonicall ſlauery and Antichriſtian yooke, haue earneſtly endeuored emongſte other thinges which might bringe vs to the woorthy [23] conſideration of gods woorde, to frame our lyues, and refourme our ſtate of religion in ſuche ſort, that neither doute of the certeintie therof, ſhuld make vs feare, nor yet mans iudgement diſcourage vs, and cauſe vs ſhrincke from this entrepriſe: moſte acceptable to God, comfortable to his churche, and neceſſarely apparteyning to euery chriſtian mās duetie. We, therfore not as the greateſt clearkes of all, but as the leſt able of many, do preſēt vnto you which deſire the increaſe of gods glorie, and the pure ſimplicitie of his woorde, a forme and order of a reformed churche, lymited within the compaſſe of gods woorde, which our ſauiour hathe left vnto vs as onely [24] ſufficient to gouuerne all our actions

Mat. 7. c.
Ioh. 9. f.
23.
Iohn. 5. g.
Luk. 1. g.
2. Pet. 1. c.
24.
Gal. 1. d. 3. c.

2.Tim.3.d. Reue.22.d. actions bye: ſo that what ſo euer is added to this worde by mans deuice, ſeme it neuer ſo good, holy, or beautifull, yet before our God whiche is ielous and can not admitt any cõpanyõ or counſeller, it is euell, wicked, and [25] abominable. For he that is the [26] wiſdome of the father, the brightenes of his glorie, the true light, the woorde of lyf yea trueth, and lyf it ſelf, cã he gyue vn to his churche (for the which he payed the raunſon of his bloode) that which ſhulde not be a ſufficient aſſurance for the ſame? can the woorde of trueth deceyue vs? the way of life miſguyde vs? the worde of ſaluation damne vs? God kepe vs from ſuche blaſphemies, and ſo direct our hartes with his holy ſpirit, that we may not onely content our ſelues with his wiſdome, but ſo reioyſe in the ſame, that we may abhorre all thinges which are contrarye.

Luk.16.d. 1.Cor.1.d. Ioh.1.a.14.a. Hebr.1.a.

The which conſiderations dere bretherne, when we waighed with reuerét feare ád húblenes: ád alſo knowíg, that negligence in reforming that religion

gion, which was begone in Englande, was not the leaſte cauſe of gods rodds light vpon vs, hauig now obteyned by the mercifull prouidence of our heauely father a free churche for all our nation in this moſte wourthy Citie of Geneua, we preſented to the iudgement of the famous man Iohn Caluin, and others learned in theſe parties the order which we mynded to vſe in our churche: who approuing it, as ſufficient for a chriſtian congregation, we put the ſame in execution: nothing douting but all godly men ſhall be muche edified therbye: and as for the Papiſtes, or macilious men and vngodly, we haue not laboured to ſatiſfie them, becawſe we knewe no ſouueraigne medecine for their cankered ſore, except it may pleaſe God, by our prayers, to be mercifull to thé, ad call thé home, if they be not allready forſaken. But yet for as muche as there are ſume, which through contynuance in their euell rather deliting in cuſtome, then knowlage, can not ſuffer that men ſhuld

once

once open their mouthes against certeyne olde and receyued ceremonies, we thoght good in this place, some what to touche that ſcrupuloſitie. For as ceremonies grounded vpon Gods woorde and approuued in the newe Teſtament, are commendable (as the circumſtance therof doth ſupport) ſo thoſe that man hath inuented, thogh he had neuer ſo good occaſion thervnto, if they be once abuſed, import a neceſsitie, hinder gods woorde, or be drawen into a ſuperſtition, without reſpect ought to be aboliſhed. For if [17] Ezechias was cõmended by the holy ghoſte, for breaking in pieces the braſen ſerpent, which Moſes had erected by gods commandement, and now had continued aboue 800. yeres, which thing of it ſelf was not euell, but rather put men in remembrance of gods benefit: yet becawſe it begã to miniſter occaſion to the people to cõmitt idolatrie was not to be borne withall: how muche more oght we to take heed, that through our occaſion men

17. 4. kyng. 18. a.

men committ not idolatrie with their owne imaginations and phantasies? It was not with out great cause commanded by almyghtye god that the [28] places, and other appertinances, which had serued to Idolatrie shuld be vtterly consumed, lest babes and children, through occasion remembring the same, shuld falle into like inconuenience. And thinke you that we ought to be wiser? and not rather take heede, that those things which the papistes, and other idolaters haue inuented, or els obserue as inuented by mā, may not enter in to Christes churche as well to thende that the weake may not be [29] confirmed in their error, as that we may altogether [30] seperate our selues from that idolatrous Babylon and temple of Belial wherwith Christ hath no concorde nor agrement? Ther was no one ceremonie more auncient, nor yet of better autorite, then the wasshing of the Disciples feet, which was obserued alonge time in the church, and institute by Christ

28 Deu.12.a.d.13 c.d. 4.kyngs.18.a

29 1.Cor.8.c.10 rom.14.c.

30 2Cor.6.d. Esa.52.c

31. Ieh.13.a.

[31] Christ him selfe: yet when some wer persuaded, that it was a portion of the lordes supp, ād others thoght it serued in steade of Baptisme: the godly churches in S. [32] Auguſt. tyme, thoght it better to leaue that which was ordeyned for a good vse, thé by reteyning the same, cōfirme an error, or supstition. The Corinthiās for the relief of the poore, and to increase brotherly amytie toge ther dyd institute [33] a feast immediatly [34] after the lordes supp: but how sharply S. Paul did reprehēde the same, cōdemnig in comparaison, that mé snuld adde any thing to the lordes institution, it appeareth by that he saith, I haue receyued of the lorde, that whiche I gaue you. We reade also that Ezechias and his nepheu Iosias [35] restored the vse of the passeouer, which had bene a very lōg tyme discōtynewed, but in the ministration therof, they obserued nō other ceremonies, thé God had left to [36] Moses frō the beginnig. Circū cisiō likewise a Sacramēt, was euermore after one sort ministred [37] euen as the lord

32 Epist.119. ad Ian.

33. 1.Cor.11.a

34. Chrisost.in. 11.cap.1.Cor Tertul.lib.ad vxorem.

35. 2.Chro30.a 4.king.23.e 2.Chro.30.a

36. Exod.12.c. Leu.23.c. Deu.16.a.

37. Gene,17.b. Iosu.5.b.

lord cõmãded it. But ſuch is the nature of fleſhe, it wilbe wiſe, ãd haue a ſtroke in gods doiges, yea and how wilfully it cauſeth man to maynteyne his owne phãtaſies, it is manifeſt to thẽ, which haue peruſed the aunciẽt recordes of the churche. For begynnig at Hieruſalẽ, ãd ſo cõming to the reſt of the churches as Conſtãtinople, Antioche, Alexandrie, and Rome, he ſhall ſee playnly, that their greateſt diſturbaunce, and ouerthrowe, chanced through ceremonies. What cõflict was at all tymes betwixt the Latine ãd Greeke churches for the ſame, no Chriſtian can conſider without teares. And was ther any thinge more obiected againſt. S. Paul both of the [18] Galatiãs, and alſo of others, then that he woulde not obſerue the Ceremonies as the chiefe Apoſtles dyd? and yet he kept them whiles any hope was to gayne the weake bretherne, and therfore circumciſed [19] Timothe: but when he perceyued that men wolde retayne thẽ as neceſſarie thinges in the churche, he called that which before

38. Gal. 1. 2. Act. 21. d.

39. Act. 16. a.

he

he made indifferent, wicked and im-
40. pious, saig, that[40] who so euer was cir-
al.5.a. cumcised Christ coulde nothyng prof-
ct.15.a. itt them. fearing also, lest he had taken
41. paynes amonges thē in [41] vayne, which
al.4.b. ioyned Christ with beggerly ceremo-
nies. Therfore deare bretherne, being
hereby persuaded, and with many moo
reasons confirmed (which opportuni-
tie permitteth not here to writ) we ha-
ue contented our selues, with that
wisdome, which we haue learned in
godes booke, where we be taught to
42. [42] preache the woorde of god purely,
Act.2.g. minister the Sacramentes sincerely,
Matt. 26.28. and vse prayers, and other orders ther-
by approued to the increase of godes
glorye, and edification of his holye
people. As touchinge preaching, for
asmuche as it is allowed of all godly
men, we may at this tyme leaue the
probation therof: and also for the mi-
nistration of the two sacramentes, our
booke geueth sufficiēt ꝓffe. But becau
se prayers are after two maner of sor
tes, that is, either in wordes only, or els
with

with ſonge ioyned ther vnto: and thys later part, as well for lack of the true vſe therof, as due conſideration of the ſame, is called by many into dout, whether it may be vſed in a reformed church: it is expedient, that we note briefly a fewe thinges perteynig therunto. S. Paul geuing a rule how men ſhulde ſinge, firſt ſaith, I [43] will ſinge in voice, and I will ſing with vnderſtanding: and in an other place ſhewing what ſonges ſhulde be ſonge, exhorteth the Epheſians to [44] edifie one another with pſalmes, ſonges of praiſe, and ſuch as are ſpirituall, ſinginge in their heartes to the lord with thankes geuing. As if the holy ghoſte wolde ſaye, that the ſonge did inflame the heart to call vpon god, and praiſe him with a more feruent and lyuely zeale. and as muſike or ſinginge is naturall vnto vs, and therfore euery man deliteth therein: ſo our mercifull god ſetteth before our eyes, how we may reioyce and ſinge to the glorie of his name, recreation of our ſpirites, and pro-

43. 1. Cor. 14.

44. Epheſ. 5. d. Iam. 5. c.

fit of our ſelues. But as ther is no gift of god ſo precious or excellent, that Satan hath not after a ſort drawen to him ſelfe and corrupt: ſo hath he moſt impudentlye abuſed this notable gifte of ſinginge, chieflye by the papiſtes his miniſters in diſſiguring it, partly by ſtrange language, that can not edifie: and partly by a curious wanton ſort, hyringe men to tickle the eares, and flatter the phantaſies, not eſteminge it as a gifte approued by the worde of god, profitable for the churche, and confirmed by all antiquitie. As, beſides other places, is moſte manifeſt by the
45. wordes of [45] Plinius, called the youn-
Epiſt. li. 10. ger, who, when he was depute in Aſia, vnto the Emperour Traian, and had receyued charge to enquire out the Chriſtians, to put them to deathe, writ emongs other thinges, touchinge the Chriſtians, that their maners were to ſinge verſes, or pſalmes earely in the morninge to Chriſt their god. yf any paraduenture wolde doute, when, or by whom theſe churches or aſſembles

were

were inſtitute, it is likewiſe euidēt, that 46.
S. [46] Iohn the Apoſtle, who, althogh in Domitiās tyme he was baniſhed in the Ile Pathmos: yet when Nerua his ſucceſſor, and next before Traian raigned retourned to Epheſus, and ſo planted the churches, as the ſtories reaport. Seinge therfore gods woorde dothe appue it, antiquitie beareth witenes therof, ād beſt reformed churches haue receyued the ſame: no man can reproue it, except he will cōtemne gods worde, deſpice antiquitie, ād vtterlie cōdemne the godlie reformed churches. And there are no ſonges more meete, then the pſalmes of the Prophete Dauid, which the holy ghoſte hath framed to the ſame vſe, and comméded to the churche, as conteininge the effect of the whole ſcriptures, that hereby our heartes might be more lyuelie touched, as appereth by [47] Moſes, Ezechias, Iudith, Debora, Marie, Zacharie and others, who by ſonges and metre, rather then in their cōmune ſpeache, and proſe, gaue thankes to god, for ſuche comfort as

Eccle. hiſt. lib. 3. cap. 22.

47.
Exo. 15. a.
Eſa. 38. c.
Iud. 16. a.
Iug 5. a.
Luk. 1. f.
Luk. 1. e.

as he ſent them. Here it were to lõge to intreate of the metre. but for aſmuche as the learned dout not therof. and it is playnly prouen that the pſalmes are not only metre, and cõteyne iuſte Ceſures: but alſo haue grace and maieſtie in the verſe more then any other places of the ſcriptures, we nede not to enter into any probation. For they that are ſkilfull in the hebrewe tounge by comparinge the pſalmes with the reſte of the ſcriptures eaſelie may perceyue the metre. and to whome is it not knowen, how the holy ghoſte by all meanes ſoght to helpe our memorie, when he facioned many pſalmes accordīge to the lettres of the Alphabet: ſo that euery verſe begīneth with the lettres therof in ordre? ſometimes. A. beginneth the halfe verſe. ād. B. the other halfe: and in an other place thre verſes, yea and eight verſes with one lettre, euen the pſalme throughout: as if all men ſhulde be inflamed with the loue therof, bothe for varietie of matter, ād alſo briefenes, eaſines, ād delectation.

*rade Moſes habib in his okes called,* מרפא לשון דרכי נעם

Nowe

Nowe to make you priuie alſo, why we altered the ryme in certeyne places, of hym whome for the gyftes that God had geuyn him we eſtemed and reuerenced, thys may ſuffice: that in this our étrepriſe, we did onely ſet God before our eyes and therfore wayed the wordes and ſenſe of the Prophete: rather cõſideringe the meanyng therof, then what any man had wrytt. and chiefly beinge in this place where as moſte perfite and godly iudgemét dyd aſſure vs, ãd exhortatiõs to the ſame encorage vs, we thoght it better to frame the ryme to the Hebrewe ſenſe, thé to bynde that ſenſe to the Engliſhe meter and ſo either altered for the better in ſuche places as he had not attayned vnto, or els where he had eſcaped parte of the verſe, or ſome tymes the whole, we added the ſame: not as men deſyrous to finde fautes, but onely as ſuche which couuete to hyde theym, as the learned can iudge. It remayneth laſt of all that you vnderſtande the reaſons which moued vs to chuſe ow-

te and followe this Catechisme of Geneua rather then any other. for consyderinge that the true vse of a Catechisme is to instruct a christian fully in all pointes of belief, and christian religion, ād wherein this is moste easely, orderly, and perfitely taught, that to be the best: we coulde fynde none in so great a nombre which either for the facilitie is equall, or els for the perfectiō to be compared. Moreouer the daungers which hang ouer Christes Church in these dais moued vs verie muche: for as men may see present signes of certaine barbarousnes, and puddells of errors whiche are lyke to chaūce in the church, che of god: so there is no better preseruation against the same, then if all godly churches wolde agre in one kinde of doctrine and confession of faith, which in all points were agreable to gods holy worde: that our [48] posteritie might be confirmed, by the vniuersall example of Christes Churche against all heresies, persecutions and other da-

48. Psal. 89. a.

ungers: perceuinge that it is not onely the doctrine of one man, but the consent of the whole christian church, and that wherein all yowthe hathe bene broght vp and trayned in. The which thinge seinge none hath so farre performed, nor yet is in such towardnes to the same as this Catechisme is, being for the worthines therof already translated into Hebrue, Greeke, Latin, frenche, Italian, Spayniſhe, Dutch, and Engliſhe, we cowld do no leſſe, but willingly and gladly embrase the same. Wherfore we beinge nowe vnder the same crosse of affliction that you owr deare brethern are, and yet altogether the childrē of God our mercifull father through Ieſus Chriſt, desir you, in his name, with iudgement to reade our doings, tryinge theym onely by the towcheſtone of his worde, that either if they be founde fawtie, they may be reiected, or els if they be profitable, god may be glorifyede, his churche edifyed, and the malicious confounded. Fare wel deare bretherne, and let vs all

pray to our louinge god, that he wold be mercifull vnto vs, restore his holy woorde, comfort and strengthen his children, and finally confounde Satan, Antichrist, and all his enymies. At Geneua. the. 10. of february. Anno. 1556.

# THE CONfession of our faithe, which are assembled in the Englishe cõgregation at Geneua.

*I beleue in god the father almightie, maker of heauen and earth*

I[1] BELEVE, and cõfesse[2] my lorde God eternal, infinite, vnmeasurable, incomprehensible, and inuisible.[3] one in substãce, and[4] three in persone, father son ne, and holy ghoste, who by his almighty[5] power and wisdome, hathe not onely of[6] nothinge created heauen, earthe, and all thinges therein cõteyned, and man after his owne[7] image, that he might in hym be[8] glorifiede: but also by his[9] fatherlye prouidẽce, gouerneth, maynteyneth, and preserueth the same, accordinge to the[10] purpose of his will.

*And in Iesus Christe his onely sonne, our lord.*

I Beleue also and cõfesse[1] Iesus Christe the onely sauiour and Messias, who beinge equall with[2] God, made him self of no reputation, but tooke on him the shape of a seruant, and

1 Rom. 10.b.
2 Gen.17.b. Psal.63.a. 139.a.
3 Gen.1.a. Ephe.4.a.
4 Gen.1.d. 1.Io.5.b. matt.3.d.28.d
5 Heb.1.a. Prouer.8.c.
6 Gen.1.a. Iere.32.b. Psal.33.e.
7 Gen.1.d. Ephe.4.a. Col.3.b.
8 1.Cor.6.d. Iohn 17.a. prouer.16.a.
9 Matt.6.d. luc 12.c. 1.Peter.5.c. Philip.4.a.
10 Ephe.1.b.
1 Matt.1.d. act.4.b. 1.Tim.1.d.
2 Ioh.1.c. philip.2.a 1.Tim.3.d. 1.Ioh.5.d. rom.9.b.

C.

became[3] man in all thinges like vnto vs(ſynne except)to[4] aſſure vs of mercie and forgiuenes. For whē through our father[5] Adams tranſgreſſion we were become childrene of perdition, there was no meanes to bring vs from that yoke of ſynne and damnatiō, but[6] onely Ieſus Chriſte our lord: who giuinge vs that by grace, which was his by[7] nature, made vs(through faith)the[8] childrene of God, who whē the[9] fulnes of tyme was come, was cōceyued by the power of the[10] holy ghoſte, borne of the virgine Marie (accordinge to the fleſhe)and[11] preached in earthe the goſpell of ſaluatiō, tyll at lenght by tyrānye of the[12] prieſtes, he was gilteles cōdemned vnder Pōtius Pilate, thē preſidēt of Iurie, ād moſte ſlaunderouſly hanged on the croſſe betwixte two theues as a notorious treſpaſſer, where takinge vpō hym the[13] puniſhement of our ſynnes, he delyuered vs frome the curſe of the lawe. And foraſmoche as he, beinge onely God, could not feele deathe, nether beinge onely man could ouercome deathe, he ioyned bothe to gether, and ſuffred his humanitie to be puniſhed with moſte cruell

*which was conceyued by the holie ghoſt, borne of the vigine Marie. Suffered vnder Pōtius Pilate, was crucifiede, deade, and buried.*

3 Hebr.2.d. philip.2.b. 1.Peter.2.d. 1.Ioh.3.a.
4 Rom.8.f.g. 1.Ioh.2.a.
5 Gen.3.a. rom.5.d. Ephe.2.a. Gal.3.b.
6 Act.4.b. 1.peter.2.a. Iſaie 28.d. rom.9.g.
7 Ioh.1.b. Hebr.1.c. rom.1.a. pſal.2.c.
8 Gal.3.d. rom.8.c. Ioh.1.d. ephe.1.a.
9 Gal.4.a. Act.2.e.
10 Iſai.7.c. luk 1.d. rom.1.a.
11 Act.10.f. [illegible]
12 Ioh.7.e. 11.f.g.12.c. matt.12.b. 27.b. luk 23.e. Iſa.53.c.
13 Gal.3.b.

cruell death: felinge in him ſelfe the anger and ſeuere iudgement of God, euen as if he had bene in the extreme [14] tormētes of hell, and therfore eryed with a lowde voice, [15] My God, my God, why haſte thou forſaken me? Thus of his [16] fre mercie without compulſion, he offred vp him ſelfe as the onely ſacrifice to purge the ſynnes of all the world, ſo that all other ſacrifices for ſynne are blaſphemous and derogate frome the ſufficiencie herof. The which death, albeit it did ſufficiently [17] reconcile vs to God, yet the ſcriptures comonly do attribute our regeneratiō to hys [18] reſurrection: for as by [19] ryſinge agayn frome the graue the third day, he [20] conquered deathe: euenſo the victorie of our faith ſtandeth in his reſurrection, and therfore without the one, we can not fele the benefite of the other. For as by death [21] ſynne was taken awaye, ſo our rightuouſnes was reſtored by his reſurrectiō. And becauſe he wolde [22] accompliſhe all thinges, and take poſſeſsion for vs in his kingdome, he [23] aſcended into heauen to enlarge that ſame kingdome by the aboundant power of his [24] ſpirite: by who-

*He diſcended into hell.*

*The third daie he roſe againe frome deathe.*

*He aſcended into heauen*

14 Act.2.d. 1.peter.3.d. Iſai.53.c.
15 Pſal.22.a. matt.27.c.
16 Iſa.53.c. hebr.9.d.10.e gal.1.a. rom.4.d.5.b. 1.Ioh.1.b.
17 Col.1.c.
18 Rom.10.b. 1 peter.1.a.
19 Mat.28.b. Act.10.f. 1.Cor.15.c.
20 Oſe.13.d. 1.Cor.15.g. 2.Cor.13.b.
21 Rom.4.d.
22 Ephe.4.b. Ioh.14. Ephe.1.b.
23 Mar.16.d. Luk 24. Act.1.b. 1.Cor.15.b.
24 luk 24.g. Ioh.14.b. Act.2.a.

me we are moſte aſſured of his conty nuall [25] interceſsion towardes God the father for vs. And althoghe he be in [26] heauen as towchinge his corporall preſence, where the father hathe nowe ſet him on his [27] right hande, committinge vnto him the adminiſtratiō of all [28] thinges, aſwel in heauē aboue, as in the earthe benethe, yet is he [29] preſent with vs his membres, euen to the ende of the world, in preſeruinge and gouernynge vs with his effectuall power and grace, who (whē all thinges are [30] fulfilled which God hath ſpoken by the mowth of all hys prophetes ſince the world began) wyll come in the [31] ſame viſible forme in the which he aſcēded, with an vnſpekable [32] Maieſtie, power, and companye to ſeparate the lambes fro me the goates: thelecte frome the reprobate. So that [33] none, whether he be alyue thē or deade before, ſhall eſcape his iudgement.

*And ſytteth at the right hand of God the father almyghtie*

*From thense ſhall he come to iudge the quicke and the dead.*

MOREOVER I beleue, and confeſſe the holy ghoſte, [1] God equall with the father and the ſonne, whoe regenerateth and ſanctifieth vs, ruleth and guideth vs into all trueth,

*I beleue in the holie ghoſte.*

25 rom.8.g. heb.9.c. 1.Ioh.2.c.

26 Act.1.c.3.c.

27 Col.3.a. rom.8.g. heb.1.a.10.11

28 Ephe.1.d. philip.2.b. Col.2.c.

29 Matt.28.d.

30 Act.3.c.

31 Act.1.b.

32 Matt.25.c. Philip.3.d.

33 matt.24.c. Act.10.f. 1.Cor.15.c. 1.Theſ.4. 2.Theſ.1. 2.Tim.4.a.

Matth.3.d. 1.Ioh.5.c. 1.pet.1.b. 2.cor.6. Ioh.16.d. Act.17.

trueth, perſuadinge moſte aſſuredly in our [2] conſciences, that we be the childrene of God, bretherne to Ieſus Chriſte, and fellowe heires with him of lyfe euerlaſtinge. Yet notwithſtandinge it is not ſufficiēt to beleue that God is omnipotent, and mercifull: that Chriſt hath made ſatisfaction: or that the holy ghoſte hath this power and effect: except we do [3] applie the ſame benefites to our ſelues which are Gods [4] electe. I beleue therfore and cōfeſſe one holye [5] churche, which (as [6] membres of Ieſus Chriſte thonely [7] heade therof) [8] cōſēt in faithe, hope, and charitie, vſinge the gifres of God: [9] whether they be temporall or ſpirituall, to the profit and furtherance of the ſame: Whiche churche is not [10] ſene to mans eye but onely knowen to God, who of the loſte ſonnes of Adā, hath ordeyned ſome as [11] veſſels of wrathe, to damnation: and hathe choſen others, as veſſels of his mercie, to be ſaued: the whiche alſo in due tyme, he [12] callethe to integritie of lyfe, and godly conuerſation, to make them a glorious churche to him ſelfe. But that churche which is [13] viſible, and ſene to the eye, hathe

*The holie catholike churche, the communion of ſainctes*

Rom. 8.c. Gal. 4.a.
2 Abac. 2.a. rom. 1.b. 10.d. 1.Ioh. 3.d.
4 Ioh. 17.a.
5 Matt. 16.c. Ioh. 10.a. Ephe. 5.b. rom. 8. Can. 1.
6 Ephe. 1.d. Col. 1.d. 1.Cor. 12.c.
7 Ephe. 4.d.
8 Ephe. 4.a. philip. 3.d. Col. 2.a.
9 Act. 2.g. 4.g rom. 12.c. 1.cor. 12.b. ephe. 4.c.
10 Ro. 12.a.
11 Rom. 9.e ephe. 1.a.b.
12 Rom. 8. ephe. 4.c.
13 Matt. 18.c. 1.cor. 5.b.

three tokens, or markes, wherby it may be diſcerned. Firſt the [14] worde of God coteyned in the olde ād newe teſtament, which as it is [15] aboue the autoritie of the ſame churche, and onely [16] ſufficient to inſtruct vs in all thinges, concernynge ſaluation: ſo is it left for [17] all degrees of men, to reade, and vnderſtand. For without this worde, [18] neither churche, concile, or decree, can eſtabliſhe any point, touching ſaluation. The ſeconde is the holy [19] ſacrements, to witt, of Baptiſme, and the Lordes Supper: which ſacramentes Chriſt hathe left vnto vs, as holie ſignes, and ſeales of Gods promeſſes. For as by Baptiſme, once receyued, is ſignified that we (aſwel infants, as others of age and diſcretion) being [20] ſtraungers frō God, by originall ſynne, are receyued into his familie and congregation, with full aſſurance, that althoghe this roote of ſynne lye hyd in vs. yet to the electe it ſhal not be [21] impured. So the [22] ſupper declareth, that God as a moſte prouident father, doth not onely fede our bodies, but alſo ſpiritually nuriſheth our ſoules, with the [23] graces ād benefites of Ieſus Chriſt (which the

14 Matt. 22. d. rom. 10. c. 2. Cor. 3. 4. ephe. 1. d. Ioh. 10. a. 2. tim. 3. d. 2. peter. 1. d.

15 Epheſ. 2. d. matth. 17. c. Ioh. 10. a. b.

16 Ioh. 20. g. 2. tim. 3. d.

17 Ioſ. 1. b. Ioh. 5. c.

18 Epheſ. 5. c. mat. 15. b.

19 Matt. 26. c. 28. f. rom. 4. 2. Ephe. 5. f.

20 Rom. 5. b. Ephe. 2. a. Tit. 3. b. gal 2. c. rom 7. d.

21 Rom. 4. a. Pſal. 31. a.

22 1. Cor. 11. c.

23 Ioh. 6. d.

the ſcripture calleth eatinge of his fleſh, and drinkinge of his bloode) neither muſt we in the adminiſtratiō of theſe ſacramētes, followe mās phātaſie, but as Chriſt him ſelf hath ordeyned, ſo muſt they be miniſtred: and by ſuche as [24] by ordinarie vocatiō are therunto called. Therfor who ſoeuer reſerueth and worſhippeth theſe ſacramēts, or contrariwyſe contemneth them in tyme and place, procureth to him ſelf damnatiō. The third marke of this church is [25] eccleſiaſticall diſcipline: which ſtandeth in admonitiō, and correction of fautes. The finall ende wherof is excommunication, by the conſent of the churche [26] determyned, if the offender be obſtinate. And beſides this eccleſiaſticall cenſure, I acknowlage to belonge to this church a politicall [27] Magiſtrate: who miniſtreth to euery man iuſtice, defending the good and puniſhinge the euell. To whom we muſt rendre honor, and obedience in all thinges, which are not [28] contrarie to the word of God. And as [29] Moſes, Ezechias, Ioſias, and other godly rulers purged the church of God frome ſuperſtition, and idola-

24 Heb. 5.b. Ioh. 3.d.

25 Matt. 18.b. Iuk 17.a. leui. 19.d. Eccleſ. 39.b.

26 1. Cor. 5.a.

27 Rom. 13.a. wiſdome 6.a Tit. 3.a. 1. Peter. 2.a

28 Act. 5.a.

29 Exo. 32.d. 2. kyngs. 18.23 2. Chro. 29.35

30 trie, so the defēce of Christes church
.Tim.4.a. apperteynith to the Christian magi-
Col.2.d. strates, against all idolaters and here
Matt.15.b. tikes, as Papistes, Anabaptistes, with
Isa.29.b. such like limmes of Antechrist, to
Heb.9.a.10.e roote owte all [30] doctrine of deuels,
Act.10.g. and mē, as the masse, purgatorie, lim
Ioh.2.a. bus patrū, prayer to sāctes, and for the
Rom.7.c. deade, freewyll, distinctiō of meates,
Gal.5.c. apparell, and days, vowes of single
Col.2.c. life, presence at idoll seruice, mans
Rom.14.a. merites, with suchlike, which drawe
.Tim.4.a. vs frome the societie of Christes chur
Matt.19.b. che, wherein standeth [31] onely remis-
.Cor.7.b. sion of synnes, purchased by Christes
.Cor.8.c.10.f bloode, to all them that beleue, whe-
.Cor.6.c. ther they be Iewes, or Gentiles, and
Luc.17.c. leade vs to vayne confidence in crea
Rom.3.c. tures, and trust in our owne imagina
.Cor.3.c. tions. The punishement wherof, al-
Gal.4.b. thogh God often tymes [32] differreth
31 in this lyfe: yet after the generall [33] re
Isa.33.d. surrection, when our sowles and bo-
Matt.18.c. dies shall ryse agayne to immortali-
Ioh.20.e. tie, they shalbe [34] damned to inquen-
.Cor.5.d. cheable fyer, and then we which ha-
Rom.1.b.10.b ue forsakē all mans wisdome, to clea
Ephe.2.d. ue vnto Christ, shall heare that ioy-
32 full voice, [35] Come ye blessed of my fa
Peter.2.a. ther, inherite ye the kingdome pre-
Iude 1. pared
Rom.9.
33 Act.24.d. *The forgiuenes of synnes.*
.Cor.15.c. *The resurrection of the bodie.*
Philip.3.d.
.Thes.4.d.
34 .Thes.4.d.
.Ioh.1.c.
Isa.30.g.
Ioh.5.e.
35 Matt.25.d.

pared for you frome the beginnyng of the worlde, and so shall go triumphing with him, in[16] bodye, and soule, to remayne euerlastinge in glorie, where we shall see God, [17] face to face, and shall no more nede one to instructe an other, for we shall all knowe him frome the hyghest, to the lowest: to whome withe the sonne and the holy ghost, be all praise, honor, and glorie, nowe and euer. So be it.

*And lyue euerlastynge.*

16 1. The. 4. d. 5. d. Iohn. 5. e. Isa. 26. d.

17 1. Cor. 13. d. 1. Iohn. 3. a. Iere. 31. f. Hebr. 8. a.

# OF THE MINI-ſters and their election.

## What thinges are chiefely required in the paſtours and miniſters.

1 Act.1.d. & 13. 14.f.

2 Timo.3.a. Tim.3.b. .a. Ire.33.a. erc.3.d. oh.21.c. ſa.61.c. cor.9.d.

3 Tim.2.e. p.ter.4.e. 4tt.16.c. 8.d. Cor.1.e.

4 Act.20.d. 2.Tim.4.a.

5 Ire.3.d.1. 1.Cor.9.e.

FIRST let the[1] churche diligently conſider that the miniſter which is to be choſen, be not founde[2] culpable of any ſuche fautes, which ſaincte Paul reprehendeth in a man of that vocation: but contrarywiſe endewed with ſuche vertues, that he may be able to vndertake his charge, and diligently execute the ſame. Secondely that he[3] diſtribute faithfully the word of God, and miniſter the ſacraments ſincerely, euer[4] carefull not onely to teache his flock publikly, but alſo priuatly to admoniſſhe them: remembring alwais that if any thinge[5] peryſſhe throughe his defaute, the lorde will require it at his handes.

Of

# OF THEIR OFfice and deutie.

BECAWSE the charge of the word of God is of greater [1] importaunce, then that any man is able to dispēce therwith, and sainćte Paule exhorteth to [2] esteme them, as ministers of Christe, and disposers of gods mysteries: not [3] lordes or rulers, as S. Peter saith, ouer the flocke. Therfore the Pastors or ministers chief office standeth in [4] preaching the worde of God, and ministring the sacramentes. So that in consultations, iudgementes, elections and other politicall affaires, his [5] counsel, rather then autorite, taketh place. And if so be the congregation vppon iuste cawse, agreeth to excommunicate, thē it belongeth to the minister, according to their [6] generall determination, to pronounce the sentence, to the end that all thinges may be done [7] orderly, and withoute confusion.

[1] 1. Cor. 9. c. Act. 6. a. Iuk 11. c.
[2] 1. Cor. 4. a. 2. Cor. 4. b.
[3] 1. peter. 5. a. 2. cor. 1. d. Mat. 20. d.
[4] Mat. 26. c. 28. d. Mal. 2. a.
[5] 1. peter. 4. c. 20. 3. c. & 16. 1. cor. 1. d. 2. c.
[6] Act. 20. e. f. 1. cor. 4. b.
[7] 2. cor. 14. b.

# THE manner of electinge the paſtors or miniſters.

THE miniſters and elders at ſuche time as there wanteth a miniſter,[1] aſſemble the whole congregation, exhortinge them to aduiſe and conſider who may beſt ſerue in that rowme, and office. And if there be choyſe, the churche appoynte two or thre, vppon ſume certayne day to be examined by the miniſters and elders. Firſt as towchyng their[2] doctrine, whether he that ſhould be miniſter haue good ād ſownde knowlage in the holi ſcriptures, and fitte and apte giftes to cōmunicate the ſame to the edification of the people. For the triall wherof, they propoſe hym a theme, or text to be treated priuatly, wherby his habilitie may the more manifeſtlie appeare vnto thē. Secōdly they enquire of his life, and cōuerſation, if he haue in times paſt lyued without ſlander: and gouerned hym ſelfe inſuche ſorte as the worde of god hath not[3] hearde euel, or bene ſlandered through his occaſiō, which being ſeuerallie done, they ſignifie vnto the congre-

1 1.Tim.3.d. Tit.1.b. Act.6.d.

2 1.Tim.3.c. Tit.1.b.

3 Rom.2.d. Iam.2.d. 1.Sam.2.e 1.Tim.5.d.

eōgregation, whose giftes they fynde moste excellent, and profitable for that ministerie. Appoynting by a generall cōsent eight daies at the leaste, that euery man may diligently inquire of his life and manners. At the which tyme also, the minister exhorteth them to humble them selues to God, by [4]fasting, and prayer, that bothe their election may be agreable to his will, and also profitable to the churche. And if in the meane season, any thyng be brought agaynst hym, wherby he may be fownde vnworthy by lawfull probations, then is he dismissed, and some other presented. If nothing be alleaged, vppon some certayne day, one of the ministers at the mornyng sermon presenteth hym agayne to the churche: framyng his sermon, or some parte therof, to the settyng forthe of his dewtie. Then at after none, the sermon ended, the minister exhortith them to the election, with the [5]inuocation of Gods name: directing his prayer, as God shal moue his herte. In like manner after the election, the minister geueth [6]thākes to God with requeste of suche thinges as shalbe ne-

4 Act. 13. a. & 14. d. Luc 2. c.

5 1. Cor. 10. g. Col. 3. c. Matt. 9. d.

6 1. The. 5. c. Col. 4. a. Ephe. 5. d. philip. 2. c.

cessa-

ceſſarie for his office. After that he is appointed miniſter, the people ſyng a Pſalme and departe.

## Of the Elders and as touchyng their office, and election.

1 Tim.3.c. Act.14.d. 16.a.20.d. Rom.12.b. 1 Phe.4.c. 2. Cor.12.d. Ia.5.c. 1 Peter.5.a.

THE Elders muſte be men of good lyfe, and godly conuerſatiō, withoute blame and all ſuſpitiō, carefull for the flocke, wiſe ād aboue all thynges, fearing God. Whoſe office ſtandeth in gouerning with the reſt of the miniſters, in conſulting, admoniſſhing, correcting, and ordering all thynges, appertayning to the ſtate of the congregation. And they differ from the miniſters in that they preache not the worde, nor miniſter the ſacramentes. In aſſemblyng the people, nether they, withoute the miniſters, nor the miniſters withoute them may attempt any thing. And if any of the iuſte nōbre want, the miniſter by the conſent of the reſt, warneth the people therof, and finalye admoniſſheth them to obſerue the ſame ordre, which was vſed in choſing the miniſters.

Of

## Of the deacons and their office and election.

THE[1] deacons muste be men of good estimation, and report, discreet, of good cōscience, charitable, wyse, and finallye adorned with suche vertues, as S. Paul requireth in them. Their office is, to gather the aulmes diligētlie, and faithfullie to[2] distribute it, with the consent of the ministers, and elders. Also to prouyde for the sicke, and impotent personnes. Hauing euer a diligent care, that the charitie of godlye men be not wasted[3] vpon loyterers, and ydle vagabōdes. Their election is, as hath ben afore rehearsed in the ministers and Elders.

[1] Act. 6. a. 1. Tim. 3. b.
[2] rom. 12. b.
[3] 1. Thess. 3. b.

WE are not ignorante that the scriptures make mention of a fourthe kynde of ministers, left to the churche of Christe. which also are very profitable, where tyme and place dothe permit. But for lacke of oportunitie, in this oure dispersion and exile, we can not well haue the vse therof: and wolde to God it were not neglected where better occasion serueth. These ministers are called, teachers or doctors. whose office is to instructe, and teache the faithfull in sownde

Ephe. 4. c. 1. Cor. 12. d.

ſownde doctrine, prouiding with all dili gence, that the puritie of the goſpell be not corrupt either through ignorance, or euill opinions. Notwithſtandyng, conſi-dering the preſent ſtate of thynges, we comprehend vnder this title, ſuche mea-nes, as God hathe in his churche that it ſhuld not be left deſolate, nor yet his do-ctrine decaye, for defaut of miniſters the-rof. Therfore to terme it by a worde mo-re vſuall in theſe our dayes, we may call it thorder of ſchooles, wherin the higheſt degree, and moſte annexed to the mini-ſterie and gouernement of the churche, is the expoſition of Godes worde, which is contayned in tholde and newe teſtamen-tes. But becawſe menne can not ſo well proffet in that knowledge, except they be firſt inſtructed in the tonges and humai ne ſciences (for now God worketh not commonlie by miracles) it is neceſſarie that ſeed be ſowen for the tyme to come, to the intent that the churche be not left barren, and waſte, to our poſteritie: and that ſcholes alſo be erected, and colledges mayntayned, with iuſte and ſufficient ſti pendes, wherin youthe may be trayned in the knowledge and feare of God: that in their ripe age, they may proue worthy membres of our lorde Ieſus Chriſte, whe-ther it be to rule in ciuill policie, or to ſerue in the ſpirituall miniſterie, or els to lyue in godly reuerence and ſubiection.

THE

# THE WEEKLY ASsemble of the ministers.

TO the intent, that the ministerie of Godes woorde, may be had in reuerence, and not brought to contempt, through the euill conuersation of suche, as are called therunto: and also that fautes and vices, may not by long sufferance [2] growe at length to extreme inconueniences: It is ordeyned that euery thursdaye, the ministers, and elders, in their assemblie or Consistorie diligentlie [3] examine all suche fautes and suspicions, as may be espied, not onelie emongest others, but chieflie emongest theym selues, lest they seme to be culpable, of that which our sauior Christe [4] reproued, in the pharisies, who could espie a mote in an other mans eye, and could not see a beame in their owne. And becawse the [5] eye ought to be more cleare, then the rest of the bodie, the minister may not be spotted with any vice, but to the great slaunder of Godes woorde, whose message he beareth. Therfore it is to be vnderstand that therbe certayne fautes, which if they be deprehended in a minister, he oght to be deposed: as: heresie, papistrie, schisme,

[1] Roma.2.d Ezech. 36.c. Isa.52.b

[2] 2.Timo. 2.c.

[3] 1.Cor.5.b

[4] Matth.7.a. Luk 6.f. Rom.2.a.

[5] Matth.6.c. Luk 11.c.

blaſphemie, periurie, fornication, theſte, dronkēnes, vſurie, fighting, vnlawfull games, with ſuche like. Others are more tollerable, if ſo be, that after brotherlie admonition, he amendith his faut: as ſtrange and vnprofitable faſhon in preaching the ſcriptures, curioſitie in ſekyng vayne queſtions, negligence, aſwell in his ſermons, ād in ſtudying the ſcriptures, as in all other thynges concerning his vocation, ſcurrilitie, flattering, lying, backbyting, wanton woordes, deceipt, couetouſnes, tauntyng, diſſolutiō in apparell, geſture and other his doynges, which vices, as they be odious in all men, ſo in hym that ought to be as an [6] example to others of perfection, in no wiſe are to be ſuffred: eſpecially, if ſo be that according to Godes [7] rule being brotherlie aduertiſed, he acknowlege not his faut and amend.

[6] Matt.5.b. Mar.9.g.

[7] Matt.18.b. luk.17.d. 1am.5.d.

## INTERPRETATION of the ſcriptures.

EVERIE weeke once, the congregation aſſemble to heare ſome place of the ſcriptures orderly [1] expounded. At which tyme, it is lawfull for euery man to ſpeake, or enquire as God ſhall moue his harte, and

[1] 1.Cor.14.a. 1.Theſ.5.d. Ephe.4.b. 2.cor.2.d.

ād the text ministerio occasiō, so it be without pertinacitee or disdayne, as one that rather seketh to proffit then to contend. And if so be any contention rise, then suche as are appointed moderatours, either satisfie the partie, or els if he seme to cauill, exhorte hym to kepe silence, referring the iudgement therof to the ministers, and elders, to be determined in their assemblie or consistorie before mencioned.

When the cõgregation is assembled, at the houre appointed, the minister vseth one of these two confessions, or lyke in effect: exhorting the people diligẽtly, to examine thẽselues, following in their hartes the tenor of his wordes.

# A CONFESSION OF OVR SYNNES, FRAmed to our tyme, out of the 9. chap. of Daniel.

O lord God which arte [1] mightie, and dreadeful, thou that kepest couenant, and shewest [2] mercie to theym that loue thee, and do thy commaundementes: [3] we haue synned, we haue offended, we haue wickedly, and stubburnely gone backe, frome thy lawes, and preceptes. We wolde neuer [4] obey thy seruantes the Prophetes that spake in thy name, to our kinges, and princes, to our forfathers, and to all the people of our lande. O lord [5] rightuousnes belongeth vnto thee, vnto vs, perteyneth nothing but open shame, as it ys come to passe this day, vnto our miserable contry of Englande, yea vnto all our nation whether they be farre, or nere, through all landes, wherein they are scattered for the

1 Nehem. 1. b. Iob. 9. 38. 39. 40. Psal. 24. 76. 77. 89.
2 Exod. 20. a. Luk. 7. b.
3 Gen. 3. b. rom. 5. b. 1. Ioh. 1. d. Psal. 32. c. & 106. a
4 Leu. 26. c. Deu. 28. b. Ierr. 26. a. 29. b. Nehem. 1. c.
5 Psa. 11. b. Iam. d Iob. 4. d. 5. a. 15. b.

the [8] offences that they and we haue committed againſt thee: ſo that the [7] curſes and ponifhmentes which are wryten in thy lawe, are nowe powred vpon vs, and thou haſt perfourmed thoſe wordes wher with thou dideſt menace vs and our rulers, that gouerned vs, in bringinge the ſame plagues vpon vs which before were threatened. And yet notwithſtandinge bothe they, and we procede in our iniquitie and ſeaſe not to heape ſynne vpon ſynne. For they which once were well inſtructed in the doctrine of thy goſpel, are nowe [8] gone backe frome the obedience of thy trueth, and are turned agayne to that moſte abhominable Idolatrie, from the which they were once called by the lyuely preachinge of thy worde. And we alas, to this day do not earneſtly repent vs of our former wickednes, neither do we rightly [9] conſider, the heauynes of thy diſpleaſure. Suche is thy iuſte iudgementes (ò lord) that thou [10] poniſhes ſynne by ſynne, and man by his owne inuentions, ſo that there can be no ende of iniquitie, except thou [11] preuent vs with thy [12] vndeſerued grace. Therfore [13] conuert vs (ò lord) and we ſhalbe conuerted: for we do not offer vp out prayers truſtinge in our [14] owne righteouſnes, but in thy

8 Pſal.89.c. Ier.26.b. 27.a.

7 Leu.26.c. Deu.27.28. 30.

How miſerable it is to returne to the olde vomite.

8 2.pet.2.d. prou.26.b. Hebr.6.a. 10.c.

9 Pſal.19.d. Deu.5.d. 32.d. Ezech.5.b.

10 Rom.4.d.

11 Eſa.65.d. Rom.10.e. 13.

Eph.2.a.b.

12

Pſal.85.a. Ierem.31.c.

13

14 Tit.3.a. 2.Timoth. 1.b.

manifolde mercies. And althoghe thou haste once of thy especial grace deliuered vs: frõm the miserable thraldome of error and blindnes, and called vs many tymes, to the swet[15] libertie of thy gospell which we notwithstãdige haue moste shamefully abused, in obeinge rather our owne[16] lustes, and affections, then the admonitions of thy[17] prophetes: yet we beseche thee once agayne for thy[18] nams sake, to powre some comfortable droppe of thy accustomed mercies vpon vs:[19] incline thyne eares, and open thyne eyes, to beholde the greuous plagues of our contrie, the continuall sorrowes of our afflicted bretherne, and our wofull banishment. And let our afflictions and iuste ponishemente be an admonition and warninge to other nations, emongest whome we are skattered that with all reuerence they may obey thy holy gospell: lest for like contempte, in the ende, like, or wourse[20] plagues fall vpon theym. Wherfore ò lord heare vs, ò lord forgiue vs, ò lord consider and tary not ouer longe, but for thy deare sonne[21] Iesus Christe sake, be mercifull vnto vs, and delyuer vs. So shall it be knowen to all the worlde, that thou onely arte the selfe same God, that euer sheweth[22] mercie, to all suche, as call vpon thy

15 Gal.4.5.a
16 Gal.5.b.c
17 Zachar.7.b.
18 Psal.23.a.25.c
19 Psal.71.a
let all people take hede by our exemple
20 Matt.11.c. 12.d. Luk.10.c.
21 Iohn.16.e.
22 Psal.103.108.a & 136.a.

thy holy name.

## AN OTHER CONfeſsion for all ſtates and tymes.

OEternall God and moſte mercifull father, we confeſſe, and acknowlage, here before thy diuine maieſtie, that we are miſerable [1] ſynners, [2] conceyued and borne in ſynne and iniquitie, ſo that in vs there is no [3] goodnes. For the, [4] fleſhe euermore rebelleth againſt the ſpirite, wherby we contynually tranſgreſſe thy holy preceptes, and commaundementes, and ſo purchaſe to our ſelues, through thy iuſte iudgement, [5] death and damnation. Notwithſtandinge (ò heauenly father) foraſmoche as we are diſpleaſed with our ſelues for the ſynnes, that we haue commit ted againſt thee, and do vnfeynedly repent vs of the ſame: we moſte humbly beſeche thee, for Ieſus Chriſtes ſake, to ſhewe thy mercie vpon vs, to forgiue vs all our ſynnes, and to increaſe thy holy ſpirite in vs: that we [6] acknowlaginge, from the botome of our hartes, our

1 Rom.3.c
Pſal.14.b.
2 Pſal.51.a.
3 rom.7.d.
4 Gal.5.c.
5 Rom.2.a. Iere.3.g. Iſa.40.b.
6 Col.3.a. Rom.6.a. Ephe.4.c.5.a 1.Petr.2.a.

owne vnrightuousnes, may from hensforth, not onely mortifie our sinfull lustes and affections, but also bringe forth suche fruites, as may be agreable to thy moste blessed wyll, not for the worthynes therof, but for the [7] merites of thy dearely beloued sonne Iesus Christe our onely sauyour, whom thou hast already giuen an oblation and offeringe for our synnes: and for whose [8] sake, we are certainly persuaded, that thou wylt denye vs nothinge, that we shall aske in his name, accordinge to thy wyl. For thy [9] spirite doth assure our consciences, that thou arte our mercifull father, and so louest vs thy childrene through hym, that nothinge is able to remoue thy heauenlye grace, and fauor, from vs: to thee therfore ò father, with the sonne and the holy ghoste, be all honor, and glorye, worlde with owt ende. So be it.

7 Rom.5.a Hebr.9.d. Eph.2.d.

8 Ioh.14.b.16.c Math.7.b. Iam.4.a.

9 Io.3.d. Ro.8.b.c.g.

This done, the people singe a Psalme all together, in a playne tune, which ended, the minister prayeth for thassistance of Gods holy spirite as the same shall moue his harte, and so procedeth to the sermon, Vsinge after the sermon this pra yer followinge or suche lyke.

## A prayer for the whole estate of Christes churche.

ALMIGHTIE God, and moste merci-
full father we [1]humbly submit our
selues and [2]fall downe before thy maiestie,
besechinge thee frome the botome of our
hartes, that this [3]seede of thy worde, nowe
sowen emongest vs, may take suche depe
roote, that neither the burninge heate of
persecution, cause it to wither, nether the
thorny cares of this lyfe, do choke it, but
that as seede sowen in good grownde, it
may bringe forth thirtie, sixtie, ād an hun-
dreth folde, as thy heauenly wisdome, ha-
the appointed. And becawse we haue nede
continuallie, to craue many thinges at thy
handes, we humbly beseche thee (ò heauē-
ly father) to graunt vs thy holy [4]spirite, to
directe our peticions, that they may proce-
de, frome suche a feruēt mynde, as may be
agreable to thy moste blessed wyll. And
seinge that our infirmitie is hable to do
nothinge, without thy helpe: and that
thou arte not ignorant with how many,
and greate [6]temptations, we poore wret-
ches, are on euery side inclosed, and com-
passed: let thy strenghe (ò lord) susteyne
our weaknes, that we beinge defended,
with the force of thy grace, may be sauely

1 1.pet.5.b.
2 Nom.26.a. Deu.9.c. Iosu.7.b.
3 Mat.13.a.b.
4 luk.11.b. rom.8.c. Iam.5.d. 1.Ioh.5.e. rom.12.c. wisdome, 9.c.
5 2.Cor.3.a. Io.15.a. phil.2.b.
6 psa.40.c. 1.pet.1.a.

preſerued, againſt all aſſaultes of Satan: who goeth abowte cõtinually, like a [7] roaringe lyõ ſekinge to deuoure vs. [8] Encreaſe our faith (ó mercifull father) that we do not ſwarue at any tyme, frome thy heauẽly worde, but augment in vs, hope, and loue, with a carefull kepinge of all thy commaundementes: that no [9] hardnes of harte, no hypocriſie, no [10] concupiſcence of the eys, nor intyſementes of the worlde, do drawe vs away, frome thy obedience. And ſeinge we lyue nowe in theſe moſte [11] perillous tymes, let thy fatherly prouidẽce defende vs, againſt the violence of all our enemies, which do euery where purſue vs: but chiefely againſte the wicked rage, and furious vproares of that Romyſhe idoll, ennemie [12] to thy Chriſte. Fordermore foraſmoche as by thy holy Apoſtle we be taught, to make our [13] prayers, and ſupplications for all men, we praye not onely for our ſelues here preſent, but beſeche the alſo, to reduce all ſuche as be yet ignorant, frome the miſerable captiuitie of blindnes and error, to the pure vnderſtandinge, and knowlage, of thy heauenly trueth: that we all, with one [14] conſent and vnitie of myndes, may wourſhippe thee our onely God and ſauiour. And that all Paſtors,

7 1.Peter 5.b.
8 Iuk .17.a.
9 Pſal.95.b. Hebr.3.4.c.
10 1.Ioh.2.c.
11 2.Tim.4.a. 2.peter.3.a. 2.Tim.4.a. Iude a.b.c.d.
12 2.Theſ.2.a. 1.Ioh.2.c. Reue.13.d.17.d
13 1.Tim.2.a.
14 Rom.15.b. 1.Cor.1.b. Ephe.4.a.

Paſtors, ſhepherds, and miniſters, to whome thou haſt committed the [15] diſpenſation of thy holy woord, and [16] charge of thy choſen people, may bothe in their lyfe and doctrine, be fownde faithfull: ſettinge onely before their eyes, thy glorie: and that by theim all poore ſhepe which wander and go aſtray, may be gathered, ād broght home to thy foulde. Moreouer, becawſe the [17] hartes of rulers are in thy hands, we beſeche thee to direct, and gouerne, the hartes of all kinges, Princes, and Magiſtrates, to whome thou haſte cōmitted the [18] ſworde, eſpecially (ò lord) accordinge to ourbon dendutie, we beſeche thee to mainteyne ād increaſe, the honorable eſtate of this Citie, into whoſe defenſe we are receyued: the Magiſtrates, the counſell, and all the whole bodye of this commō weale. Let thy fatherlye fauor ſo preſerue theym, and thy holy ſpirite ſo gouerne their hartes, that they may in ſuche ſorte execute their office that thy religion may be purely mainteyned, [19] māners refourmed, ād ſynne poniſhed accordinge to the preciſe rule of thy holy woord. And for that we be all [20] mēbres of the myſticall body of Chriſt Ieſu, we make our requeſtes vnto the (ò heauenly father) for all ſuche as are [21] afflicted, with

15 Ioh. 21. d. Matt. 28. d. 1. Cor. 9. c. Mark. 16. d.
16 1. Peter. 5. a.
17 prouer. 21 a.
18 Rom. 13. b. Ioh. 19. b.
For the proſperous eſtate of Geneua
19 1. Tim. 1. a. Iam. 1. d.
20 1. Cor. 12. d. rom. 12. a.
21 Iam 5. c.

with any kinde of crosse, or tribulation, as warre, plague, famine, sikenes, pouertie, imprisonement, persecution, banishemēt, or any other kinde of thy roddes: whether it be [32] calamitie of bodie, or vexation of mynde, that it wold please thee, to gyue them pacience, and constancie, tyll thou send them full deliuerance, of all their troubles. And as we be bownde to loue, and [33] honor our parentes, kinsfolkes, friendes, and contrye: so we moste humbly beseche thee, to shewe thy pitie, vpon our miserable contrie of England, which once through thy mercie, was called to libertie, and now for their and our synnes, is brogh vntō moste vile slauery, and Babylonicall bondage. Roote owte from thence (ō lord) all raueninge [34] wolues which to syll their [35] bellies, destroie thy flocke. And shewe thy great mercies vpon those our bretherne, which are persecuted, cast in [36] prison, and dayly condemned to deathe, for the testimonie of thy trueth. And thogh they be vtterly destitute of all [37] mans ayde, yet let thy swete comfort neuer departe frome them: but so inflame their hartes, with thy holy spirite, that thei may boldely and chearefully abide suche [38] tryall, as thy [39] godly wisdome shall appoint. So that at lenght aswell by their

32 2.Cor.12.b. Heb.13.a.

33 Exo.20.b.

For England

34 Matt.7.c. 28.10.f.

35 Ezech.34.a. Rom.16.c. philip.3.d.

36 Heb.11.d. Rom.8.g. psal.43.d.

37 Io h.16.f.

38 1.peter.1.b.

39 Act.2.d. Matt.10.d. Luk 21.d.

their [49] deathe, as by their life, the kingdome of thy sonne Iesus Christ, may increase, and shyne through all the worlde. In whose name, we make our humble peticions vnto thee, as he hath taught vs. [49] Rom.14.b

## Our father Which arte in heauen. etc.

ALMIGHTIE and euer lyuinge God, vouchsaue we beseche thee, to grant vs perfite contynuance in thy liuely faith, [1] augmentinge the same in vs dayly, tyll we growe to the full measure of our [2] perfection in Christ, wherof we make our confession, sayinge. [1] Luk.17.b. [2] Ephes.4.a.

## I beleue in God. &c.

Then the people singe a Psalme, which ended, the minister pronounceth one of these blessinges, and so the congregation departeth.

THE lord blesse you, and saue you, the lord make his face shyne vpon you, and be mercifull vnto you, the lord turne his countenance towardes you, and graunt you his peace. Nom. 6.d

THE grace of our lord Iesus Christ, the loue of God, and communion of the holie ghoste, be with you all: so be it. 2.Cor.13.d

IT shall not be necessarie for the minister dayly to repete all these thinges before mentioned, but beginnynge with some miner of confession, to procede to the sermon. which ended, he either vseth the prayer, for all estates before mentioned, or els prayeth, as the spirite of God shall moue his harte: framinge the same, accordinge to the tyme and matter which he hath intreated of And yf there shalbe at any tyme, any present plague, famine, pestilence, warre, or such like, which be euident tokens of Gods wrath: as it is our parte, to acknowlage our synnes to be the occasion therof, so are we appointed by the scriptures to giue our selues to mournynge, fastinge, and prayer, as the meanes to, turne awaye Gods heauie displeasure. Therfore, it shalbe conuenient, that the minister at suche tyme, do not onely admonyshe the people therof, but also vse some forme of prayer, accordinge as the present necessitie requireth, to the which he may appoint, by a common consent, some seuerall daye after the sermon wekely to be obserued.

Ien 26.d.
Deu.28.b.
3.Kyngs.8.d
2.Kyngs.24.c

THE

# THE order of Baptiſme.

FIrſt note, that for aſmoche as it is not permitted by Godswoord, that wemen ſhould preache or miniſter the Sacramentes: and it is euident, that the ſacramentes are not ordeined of God to be vſed in priuat corners, as charmes or ſorceries, but left to the congregation, and neceſſarely annexed to Gods woord, as ſeales of the ſame: therfore the enfant, which is to be baptiſed, ſhalbe broght to the churche on the day appointed to comen prayer and preachinge, accompanied wyth the father and god father. So that after the Sermon, the chyld beinge preſented to the miniſter, he demaundeth this queſtion.

1 Cor. 14. f.
1. Tim. 2. d.
Matt. 28. d.

The tranſgreſsion of Gods ordinance is called iniquitie and Idolatrie, and is compared to witchcrafte & ſorcerie. 1. Sam. 15. e

How dangerous alſo it is to enterpriſe any thinge raſhely, or without the warrant of Gods woorde, the exāples of Saul, Oza, Ozias, Nadab and Abiu ought ſufficiently to warne vs. 2 Sam. 13. c, 2. Sam. 6. b. 2. Chro. 26. c. leu 10. a.

DO you preſent this childe to be baptiſed, earneſtly deſiring that he may be ingrafted in the myſticall bodye of Ieſus Chriſt?

## The anſwer

Yea, we require the ſame.

## The miniſter procedeth

THEN let vs cõſider (dearly beloued) how almyghtie God hath not onely made vs his children by [1] adoption and receiued vs into the fellowſhip of his churche: but alſo hath promiſed that he wilbe our [2] God, and the God of our childrē vnto the thouſand generation. Whych thinge

Nom. 3. a.
1 rom. 8. c.
Gal. 4. a.
Ephe. 1. a. 3. c.
2 Gen. 17. f.
Exod. 20. a.
Deu. 7. b.
Eſa. 59. d

as he confirmed to his people of the olde
testament by the sacrament of [1] circumci-
sion, so hath he also renewed the same to
vs, in his new testament by the sacrament
of [2] baptisme, doing vs therby to wyt, that
our infantes apperteyne to hym by coue-
naunt and therfore ought not to be defrau-
ded of those holy signes and badges [3] wher
by his children are knowen from infi-
dells and pagans. Neither is it requisite,
that all those that receyue this sacramen-
te, haue the vse of vnderstanding and say
the, but chiefelye that they be conteyned
vnder the name of [4] gods people: So that
remission of synnes in the bloode of Christ
Iesus, doth appertaine to thē by Gods pro-
mise. Which thing is most euident by [5]
sainct Paul, who pronounceth the childrē
begotten and borne either of the parents
being faythful, to be cleane and holy.
Also our sauiour Christ admitteth [6] chil-
dren to his presence, imbrasing and bles-
singe theim. Which testimonies of the
holy ghoste assure vs, that infants be of
the number of Gods people: and that re-
mission of synnes doth also apperteyne,
to theim in Christ. Therfore wythout ini-
urie they can not be debarred from the
common signe of Gods children. Neither
yet is this owteward action of suche ne-
cessitie,

1 Gen.17.b. Rom.4.b.
2 Col.2.a Gal.3.d Act.2.f
3 Act.10.g
4 Act.2. 1.Cor.7.c.
5 1.Cor.7.c
6 Mar.10.b. Luc.18.b. Luc.18.c. Gal.3.d

ceſsitie, that the [9] lacke therof, ſhuld be preiudiciall to their ſaluation, yf that preuented by deathe, thei may not conueniently be preſented to the church. But we (hauinge reſpect to that obedience which chriſtians owe to the voice and ordinance of Chriſt Ieſus, who commanded [10] to preache and baptiſe all, wyth out exception) do iudge theym onely vnworthy of any felowſhip wyth him, who contemptuoſly refuſe ſuche ordinary meanes, as his wiſdome hath appointed to the inſtruction of our dull ſenſes. Furthermore it is euident that baptiſme was ordeined, to be miniſtred in the element of [11] water, to teache vs, that lyke as water outwardly dothe waſhe a way the fylthe of the bodye, ſo inwardly dothe the vertue of Chriſts blood purge our ſowles from that corruption and deadly poyſon wherwith by [12] nature we were infected. Whoſe venemous [13] dreggs, althogh they continewe in this our fleſh, yet by the merits of his deathe, are not [14] imputed vnto vs, by eauſe the iuſtice of Ieſus Chriſt, is made [15] ours by baptiſme. Not that we thinke any ſuche vertue or power, to be included in the viſible water or owtward action (for many haue bene baptiſed and yet neuer inwardly purged) but that our ſauiour Chriſt, who commanded

9 rom.4.b. Gal.3.c. Iam.2.d. Gen.17.b.17.b

10 Mat.28.b. Mar.16.d.

11 matt.3.c. 1.Peter.3.d. 1.Ioh.5.b. 1.Cor.10.a.

12 Ephe.2.a.

13 rom.7

14 rom.4.a. Gal.3.a. pſal.32.a.

15 Rom.6.a gal.3.d. Iudas, Simon Magus, Hymeneus, Alexander, Phile.2a.

baptiſme to be miniſtred, will by the power of his holy ſpirite, effectually worke in the harts of his [16] elect (in tyme conuenient) all that is ment and ſygnified by the ſame. And this the ſcripture calleth our [17] regeneration, which ſtandeth chiefli in theſe two points, in mortificatiō, that is to ſay, a reſiſting of the rebellious luſtes of the fleſche: and in newnes of lyffe, wherby we continually ſtryue to walke in that pureness, and perfection, wherwyth we are cladd in baptiſme. And althogh we in the iourney of this lyffe be [18] incumbred wyth many ennemies, whych in the way aſſayle vs; yet fyght we not wyth out fruite: For this [19] continuall battaill which we fight againſt ſynne, deathe, ād hell, is a moſt infallible argumēt, that God the father, mīdfull of his promiſe made vnto vs in Chriſt Ieſu, doth not only gyue vs motions and courage to reſiſt theim: but alſo aſſurance to [20] ouercome, ād obteine victorie. Wherfore (dearly beloued) it is not only of neceſſitie that we be once baptiſed, but alſo it moch profiteth oft to be preſent at the miniſtration therof: that we beinge putt in minde of the [21] league and conuenant made betwxit God and vs, that he wilbe [22] our God, and we his people, he our father, and we *his children*, may haue occaſion as wel *to trye our liues paſt*, as our preſent cōuer

16 Act.2.3.15.3.

17 Eph.5.2. 2.Cor.12.b. Rom.6.2. Coll.2.b.

The fruit of baptiſme ſtandeth in two points mortificatiō, and regeneration.

18 1.peter.5.b. Luk 22.d Iob.7.

19 Rom.5.2. 2.Peter.1.2. Ioan.1.2. Ephe.6.b.

20 2.Cor.15.6 Oſee 13.d. Heb.2.d. Iob.26.d.

21 Deut.6.2. Ioſue 24.b.

22 Iere.31.f. Hebr.8.c.

ſatiō: and to proue our ſelues, whether we ſtand faſt in the faithe of Gods elect: or contrariwiſe haue ſtrayed frō hī through [23] incredulite and vngodly lyuinge: wherof if our cōſciēces do accuſe vs, yet by hearing the louing promiſes of our heauēly father (who calleth all mē to mercie by [24] repētance) we may frō hēſforthe walke moreware ly in our vocatiō. Moreouer, ye that be fathers ād mothers may take herebymoſte ſinguler cōfort, to ſe your childrē thus receyued in to the boſome of Chriſtes cōgregatiō, wherby you are daily admoniſhed that ye noriſhe ād brīg vp the childrē of Gods fauor ād mercye, ouer whō his fatherly ꝓuidēce [25] watcheth cōtinually. Which thing as it oght greatly to reioyſe you (knowing that [26] nothīg cā chaūce vnto thē wyth out his good pleaſure) So oght it to make you diligēt, ād carefull, to nurture and inſtruct thē in the [27] true knowledge ād feare of God. Wherin if you be negligēt, ye do not only [28] iniurie to your own childrē nydinge frō thē the good will and pleaſure of almyghtie God their father: but alſo heape dānatiō vpō your ſelues, in ſufferinge his childrē boght wyth the bloode of his deare ſōne, ſo trayterouſly (for lacke of knowledge) to turne backe frō hī. Therfore it is your duety, with all diligēce to ꝓuide that your childrē in tyme

23 Ephe.4.c Col.3.b. Heb.2.b.

24 Ezech.18. Act.11.c.33 2.Peter.3.b Deu.4.d.6.a

25 Matt.18.b.

26 Matt.6.d. Luc 12.a.

27 Deu.4.b.6.a 11.c. Ephe.6.a.

28 1.Sam.2.f. 4.king 2.d.

What dāger hāgeth ouer thoſe parēts which neglect the brīging vp of their children in godlines.

[19] Gen.18.c. Deu.32.g. The true vse of the Cathechisme to the execution whereof the fathers and Godfathers bind theim selues.

conuenient, be instructed in all [19] doctrine necessarie for a true Christiã: chiefely that they be taught to rest vpon the iustice of Christ Iesus alone and to abhorre and flee all superstitiõ, papistrie, and idolatrie. Finally, to the intent that we may be assured, that you the father and the suretie consent to the performãce hereof, declare here before God and the face of his congregation the somme of that faith, wherein you beleue, and will instruct this childe.

Then the father or in his absence, the Godfather shal rehearse the articles of his faith, which doone, the minister exhorting the people to praye, sayeth in this manner or such lyke kneeling.

[1] Gal.4.d. 2.peter.1.a. phil.3.c.

ALmightie ãd euerlasting God, which of thy infinite mercie and goodnes, hast promised vnto vs, that thow wilt not only be our God, but also the God ãd father of our childrẽ: we beseche thee that as thou hast vouchesaued to call vs to be partakers [2] rom.5.d.6.c. 2.Cor.5.d. Rom.8.c. Ephe.2.d.3.b of this thy great mercie in the [1] felowshipe of faithe: so it may please thee to sanctifie [3] Mar.3.d. Mar.28.c. Ac.2.f. with thy [3] sprite, and to receiue in to the number of thy children this infant, whom we shall baptise accordig to thy [4] woord, to the end that he cõming to perfite age, may [4] cõfesse thee onely the true God, ãd whome thow hast sent Iesus Christ: and so serue [5] rom.12.b. 1.cor.12.a. 1.Thes.5.c. him, and be [5] profitable vnto his churche, in

th

the whole course of his lyfe: that after this life be ended, he may be broght as a lyuely mẽber of his body vnto the full fruition of thy [6] ioyes in the heauẽs, where thy sonne our Christ raigneth world wyth out end. In whose name we pray as he hathe taught vs.

6 1. Cor. 2. a. rom. 6. d. Tit. 3. b.

## Our father etc.

when they haue prayed in this sort, the minister requireth the childs name which knowen

## He saieth.

N. [1] I baptise thee in the name of the father, of the sonne, and of the holy ghoste.

1 Matt. 28. d. Mark. 16. c. Act. 2. f.

And as he speaketh these woords, he taketh water in his hãd and layeth it vpon the childes forehead. which done he giueth thanckes, as followeth

FOR asmoche moste holy, ãd mercifull father, as thow doest not only beawtifie and blesse vs wyth cõmon benefits, like vnto the rest of mankinde, but also [4] heapest vpon vs moste abundantly, rare and wonderfull gyftes: of dutye we lyft vp our eyes and mindes vnto thee, and gyue thee moste hũble thankes for thy infinite goodnes: which haste not only nombred vs emongest thy [3] sainctes, but also of thy free mercie doest call our children vnto thee,

4 Ephe. 1. b. 2. 1. peter. 2. b. Ose 2. d. 2. peter. 1. d.

3 1. peter. 2. b. Ephe. 2. d.

marking e theimwyth thys Sacrament as a
singuler token ād badge of thy loue. Wher
fore moste louing father, thogh we be not
able to deserue this so greate a benefite (yea
if thow wouldest hādle vs according to our
[3] merits, we shuld suffer the punishemēt of e
ternall deathe and dānatiō) yet for Christes
sake we beseche thee, that thou wilt cōfir-
me this thy fauor more and more towards
vs, and take this infant into thy tuition and
defence, whom we offer and present vnto
thee wyth common supplications, and ne-
uer suffer him to fall to such vnkindes,
wherby he shuld [4] lose the force of this bap
tisme, but that he may perceyue thee con-
tinually to be his mercifull father, throgh
thy holy spirite, working in his hart: by
whose diuine power, he may so preuayle
against Satan, that in the end, obtey-
ning the victorie, he may be
exalted into the liber-
tie of thy king-
dome.

THE

[3] Rom.2.d. Iere.3.g. Esa.40.b Luk.17.e.

[4] 2.Cor.6.d.

## LORDES SVPPER.

THE day when the lordes ſupper is miniſtred which commõlye is vſed once a monthe, or ſo oft as the Congregation ſhall thinke expedient, the miniſter vſeth to ſaye as followeth.

LET vs marke deare bretherne, and cõſider how Ieſus Chriſt did ordayne vnto vs his holy ſupper according as S. Paule maketh rehearſall in the 11. chap. of the firſt Epiſtle to the Cor. I haue (ſaith he) receyued of the lorde that which I haue deliuered vnto you, to witt, that the lorde Ieſus the ſame night he was betrayed toke breade, and when he had geuen thankes, he brake it ſayinge. Take ye, eate ye, this is my bodie, which is broken for you: doo you this in remẽbrance of me. Likewiſe after ſupper, he toke the cuppe, ſayĩge. This cuppe is the newe teſtamẽt or couenãt in my bloude, doo ye this ſo ofte as ye ſhall drinke therof, in remẽbrance of me. For ſo ofte as you ſhal eate this bread, and drinke of this cuppe, ye ſhall declare the lordes deathe vntill his cõminge. Therfore whoſoeuer ſhall eate this bread, and drinke the cuppe of the lorde vnworthely, he ſhalbe giltie of the bodye and bloud of the lord. Then ſee that euery mã proue ãd trye hym ſelfe, ãd ſo let hym eate of this bread ãd drĩke of this cuppe, for whoſoeuer eateth or

drinketh vnworthelye, he eateth and drinketh his owne damnation, for not hauinge due regarde and consideration of the lordes bodye.

THIS done, the minister proceadith to the exhortation.

DEARELY beloued in the lorde, forasmoch as we be nowe assembled, to celebrate the holy communion of the body and bloud of our sauiour Christ, let vs consider these woordes of S. Paule, how he exhorteth all persons diligently to trye and examine thē selues, before they presume to eate of that bread, ād drinke of that cuppe. For as the benefite ys great, if with a truly penitent hart, and liuely faith, we receyue that holy sacrament (for then we [1] spiritually eate the flesshe of Christ, and drinke his bloude, thē we dwell in Christ, ād Christ in vs, we be one with Christ, and Christ with vs) so is the daūger great, if we receyue the same vnworthely, for then we be giltie of the bodye, and bloud of Christ our sauiour, we eate ād drinke our own dānation, not considering the lordes bodye: we kidle godes wrath agaīst vs, ād prouoke him to plague vs with diuerse diseases and sundry kindes of death. Therfore if any of you be [2] a blasphemer of God, an hinderer or slaunderer of his worde, an adulterer,

[1] Ioh. 6. g.

[2] Gal. 5. d.

an adulterer, or be in malice or enuie, or in any other greuous cryme, bewaylle your synnes, and come not to this holy table: leſt after the takynge of this holy ſacramēt, the diuell entre into you as he entred into [3] Iudas, and fill you full of all iniquities, and bring you, to deſtruction, bothe of bodye and ſoule. Iudge therfore your ſelues bretherne, that ye be not iudged of the lorde: [4] repent you truly for your ſynnes paſte, and haue a lyuely and ſtedfaſt fayth, in Chriſt our ſauiour, ſekinge onely your ſaluation in the merites of his death, and paſsion, from henſforth refuſinge, and forgettinge all [6] malice and debate, with full purpoſe to liue in brotherly amytie, and godlye conuerſation, all the dais of your lyfe. And albeit we fele in ourſelues muche frailtie and wretchednes, as that we haue not our faith ſo perfite, and conſtant, as we ought, being many tymes readye to diſtruſte Godes goodnes through our corrupt [7] nature, and alſo that we are not ſo throughlye geuen to ſerue God, neyther haue ſo feruent a zeale to ſet forth his glory, as our duetye requireth, felinge ſtill ſuch rebellion in our ſelues, that we haue nede dayly to [8] fight againſt the luſtes of our fleſhe, yet neuertheles ſeinge that our lorde hath dealed

3 Ioan. 13. d.
4 Matth. 3. c. Titus 2. c.
5 Act. 4. c. Gal. 1. d
6 1. pet. 2. a. 1. Cor. 14. d ephe. 4. a. d
7 rom. 7. d.
8 Gala. 5. c.

thus

thus mercifully with vs, that he hath printed his [9] gospell in our hartes, so that, we are preserued from falling into desperatiō and misbeliefe: and seing also he hath indued vs with a [10] will, and desire to renownce and withstand our own affections, with a longing for his righteousenes and the keping of his commaundementes, we may be now right well assured, that those defautes and manifolde imperfections in vs, shalbe no hinderance at all against vs, to cause him not to accept and impute vs as worthie to come to his spirituall table, For the ende of our comming thyther, is not to make [11] protestation, that we are vpright or iuste in our liues, but contrariwise, we come to seke our life and perfection, in Iesu Christ, acknowledging in the meane tyme, that we of our selues, be the children [12] of wrath, and damnation. Let vs consider then, that this sacrament is a singuler medicine for all poore sicke creatures, a comfortable helpe to weake soules, and that our lord requireth no other worthines on our parte, but that we vnfaynedly acknowlege our noghtines, and imperfection. Then to the end that we may be worthy partakers of his merites, ād moste com-

9 Hebr. 8. d Ezre. 31. f. Esa. 59. d

10 Rom. 7. c. d Phil. 1. a. 2. Cor.

11 Luk. 18. c.

12 Ephes. 2. a. Luk 18. c.

comfortable benefits (which 13 ys the true eatinge of his flesh, and drinkinge of his bloud) let vs not suffer our mindes to wander aboute the consideration of these earthlie, ād corruptible thynges (which we see present to our eies and sele with our hādes) to seeke Christ bodely presente in thē, as if he were inclosed in the breade or wyne, or as yf these elementes were tourned and chaunged into the substaunce, of his flesh and blood. For the only waye to dispose our soules to receiue no rishment, relefe, and quikening of his substance, is to lift vp our mindes by fayth aboue all thinges wordlye and sensible, and therby to entre into heauen, that we may finde, and receiue Christ, where he 14 dwelleth vndoutedlye verie God, and verie man, in the incomprehensible glorie of his father, to whome be all praise, honor and glorye now and euer. Amen.

13 Ioan. 6. f.

Transsubstantiation, Transelemētatiō, Transmutation and Transformation as the papistes vse them are the doctrine of diuells

The true eatyng of Christ in the sacrament

14 1. Timo. 6. d

The exhortation ended, the minister commeth doune from the pulpet, and sitteth at the Table, euery man and woman in likewise takinge their place as occasion best serueth, then he taketh bread and geueth thankes, either in these woordes followinge, or like in effect.

Math. 26. c. Mark. 14. c Luke 22. b 1. Cor. 11. a

O Father of mercye and God of all consolation, seinge all creatures do knowlege and confesse thee, as gouerner, and lorde, it becommeth vs the workemanship of thyne own handes, at all tymes to reuerence and magnifie thy godli maiestie, first for that thou haste created vs to thyne own [2] Image and similitude: but chiefly that thou haste deliuered vs, from that euerlasting [3] death and damnation into the which Satā drewe mankinde by the meane of synne: from the bondage wherof (neither man nor angell was [4] able to make vs free) but thou (ò lord) riche in mercie and infinite in goodnes, haste prouided our redemption to stande in thy onely and welbeloued sone: whom of verie [5] loue thou dideste giue to be made man, lyke [6] vnto vs in all thynges, (synne [7] except) that in his bodye he myght receiue the ponishmentes of [8] our transgresion, by his death to make [9] satisfaction to thy iustice, and by his resurrection to [10] destroye hym that was auctor of death, and so to reduce and bring agayne [11] life to the world, frome which the whole offspringe of [12] Adame moste iustly was exiled. O lord we acknowlege that no creature ys able to [13] comprehende the length and breadthe, the depenes and height, of that thy most excellent

lent loue which moued thee to shewe mercie, where none was[14] deserued: to promise and giue life,[15] where death had gotten victorie: to receue vs into thy grace, when we could do[16] nothyng but rebell against thy iustice. O lord the blynde dulnes of our corrupt[17] nature will not suffer vs sufficiently to waye these thy moste ample benefites: yet neuertheles at the[18] commaundement of Iesus Christ our lorde, we present our selues to this his table (which he hath left to be vsed in[19] remembrance of his death vntyll hys comming agayne) to declare and witnes before the world, that by him alone we haue receued[20] libertie, and life: that by hym alone, thou doest aknowledge vs thy chyldren and[21] heires: that by hym alone, we haue[22] entrance to the throne of thy grace: that by hym alone we are[23] possessed in our spirituall kingedome, to eate and drinke at his[24] table: with whome we haue our[25] conuersation presently in heauen, and by whome, our bodies shalbe reysed vp agayne frome the dust, and shalbe placed with him in that endles ioye, which thow (ò father of mercye) hast prepared for thyne elect,[26] before the foundation of the worlde was layde. And these moste inestimable benefites, we acknowlege and cõfesse to haue receaued

14 Ephe.2.b
15 Ioan.6.d.17. eph.2.b.
16 Gene.6.b. rom.3.b. Isa.64.b. psal.5.b.14.a Rom.7.c.
17 Math.16.c 1.Cor.2.d luk.11.e Math.10.
18 Math.26.b.c luk.22.b.
19 1.Cor.11.e
20 Ioan.8.d Gala.5.e
21 Rom.8.d 1.peter 1.b Ephe.1.d
22 Ephe.2.d Hebr.4.e Rom.3.
23 Math.25.a Ioan.14.a luk.12.d
24 luk.22.b Apoc.2.a
25 Philip.3.d. Ephe.2.b.
26 Ephe.1.b Apoc.13.b

27 Rom.3.c. Ephe.2.b Titu.3.b
ued of thy [27] free mercie and grace, by thy onely beloued sonne Iesus Christ, for the
28 Rom.8.d
which therfore we thy congregation [28] moued by thy holy sprite render thee all thankes, prayse, and glorie for euer and euer.

Matth.26.c. Mark.14.c Luke.22.b. 1.Cor.10.d 2.Cor.11.e Iohn.13.14
This done, the minister breaketh the breade and delyuereth it to the people, who distribute and deuide the same amongst theim selues, accordinge to our sauiour Christes cõmandement, and in likewise geueth the cuppe. Duringe the which tyme, some place of the scriptures is read, which doth lyuely set forth the death of Christ, to theintene that our eyes and senses may not onely be occupiede in these outwarde signes of bread and wyne, which are called the visible woorde: but that our hartes and myndes also may be fully fixed in the contemplation of the lordes death, which is by this holy sacrament representede. And after the acti on is done, he geueth thanckes saing.

MOSTE mercifull father, we render to the all prayse thankes and glorie, for that thou hast vouchsafed to graunt vnto vs miserable synners so excellent a gifte and threasor, as to receaue vs into the
1 1.Cor.10.d
felowship and company of thydeare sonne Iesus Christ our lorde, whome thou [1] deliueredst to deathe for vs, and hast giuẽ
2 Rom.4.d
hym vnto us, as a necessarie [2] foode and norishment vnto euerlastynge life. And now
3 Iohn.6.f
we beseche the also (ó heauenly father) to
4 Luke.17.b
graunt vs this requeste, that thou neuer suf

ser vs to become so vnkinde as to forget so worthy benefittes: but rather imprint and fasten them sure in our hartes, that we may [4]growe and increase dayly more and more in true faithe, which continually ys [5]excersised in all maner of goode workes, and so moche the rather ò lord, cõfirme vs, in these [6]perelous daies and rages of satan, that we may constanly stande and continewe in the confession of the same to the aduancement of thy [7]glorye, which art God ouer all things blessed for euer. So be it.

4 Gala.5.b
5 Gala.5.b
6 Timo.4.a Ephe.5.d 2.peter 3.a
7 Matth 5.b 1.peter 2.b

The action thus ended, the people singe the 103 psal. My soule giue laud &c. or some other of thanckes giuynge, which ended, one of the blessings before moncionede is recitede, and so they ryse from the table and departe.

## To the reader.

IF parchaunce any wolde maruell why we folowe rather this order, then any other in the administration of this sacrament, let him diligently consider, that first of all we vtterly renownce the error of the papistes: secondly we restore vnto the sacramẽtes theyr owne substaunce: and to Christe his proper place. And as for the wordes of the lordes supper we rehearce theym not bicawse they should chaunge the substaunce of the bread or wyne, or that the repeticion therof with the intent of the sacrificer should make the sacrament as the papistes falselie beleue: but they are read and pronownced to teache vs how to behaue our selues in this actiõ âd that Christe might witnes vnto owr faithe as

it

it were with his owne mowthe, that he hath ordayned these signes for our spirituall vse and comforte. wee do firste therefore examyne owr selues, accordyng to saint Pauls rule, and prepare our myndes that we may be worthie partakers of so high mysteries. Then takyng bread, wee geue thankes, breake, and distribute it, as Christe our sauior hath taught vs. Fynally the ministration ended, we gyue thankes agayne accordyng to his example. So that without his woorde, and warrante, there is nothyng in this holy action attempted.

Mat. 26. c. 1. Cor. 11. c. Luk. 22. b.

# THE FORME of Mariage.

AFter the banes or contracte hathe byn publisshed thre seuerall dayes in the congregation (to the intent that if any person haue intereste or title to either of the parties, they may haue sufficient tyme to make theyr chalenge) the parties assemble at the begynning of the sermon and the minister at tyme conuenient, saythe as followeth,

# Of Mariage.

## The exhortation.

DEARLIE beloued bretherne, we are here gathered together in the ſight of God, and in the face of his cõgregation, to knytt and ioyne theſe parties together in the[1] honorable eſtate of matrimony, which was inſtituted and auctoriſed by God hym ſelff in[2] paradiſe, man beyng then in the ſtate of innocencie. For what tyme God made heauen and earthe, and all that is in theym, and had created and faſſhoned man alſo after his owne ſimilitude and likenes, vnto whome he gaue rule and lordſhip ouer all the beaſtes of the earthe, fiſſhes of the ſea, and fowles of the ayre: he ſaid it is not good that man lyue alone, let vs make hym an helper like vnto hym ſelff. And God brought a faſte ſleape vppon hym, and toke one of his ribbes, and ſhaped Eua therof, doyng vs therby to vnderſtand that, [a]man and wife, are one boddy, one fleſſhe, and one blood. Signifyinge alſo vnto vs the[3] myſticall vnion, that is betwixt Chriſte and his churche,

1 Heb.13.a.

2 Gene.1.d. Pro.18.d.

[a]In hebrew man is called Iſch, and the Womã Iſcha wherby is wel expreſſed the naturall affinitie betwixt mã and his wife

3 Ephe.5.g.

P.

for the which cawse man [4] leaueth his father and mother, and taketh hym to his wife, to kepe company with her, the which also he ough toloue, euē as owr sauior loueth his churche, that is to say his [5] electe, and faithfull congregation, for the which he gaue his liffe. And semblably also it is the [6] wiues dewtie, to studie to please and obey her howseband, seruyng hym in all thynges that be godly and honeste, for she is in subiectiō, and vnder the gouernance of her howsbande, so long as they contynew bothe [7] alyue. And this holie mariage beyng a thynge moste honorable, is of suche vertue and force, that therby the howsband hathe no more [8] right or power ouer his own bodie, but the wyfe, and likewyse the wyfe hathe no power, ouer her own body, but the housband, forasmoche as God hathe so knytt theym together in this mutuall societie to the procreation of children, that they shoulde [9] bryng theym vp in the feare of the lorde, and to the increase of Christes kyngdome. Wherfore they that be thus couppled togēther by God, can not be seuered, or put a parte, oneles it be for a season with thassent of [10] bothe parties, to thēd to gyue theym selues the more feruentlie to fastyng and prayer, gyuyng diligent hede

4 Gen.2.d. Mat.19.a. Mark.10.a. 1.Cor.6.d.

5 Iohn.17.b. Rom.5.a. Hebr.9.d. 1.peter 3.d.

6 Ephe.5.c. Col.3.c. 1.peter.3.a. 1.Cor.11.a. 1.Tim.2.d.

7 Rom.7.a 1.Cor.7.d. Mart.19.a.

8 1.Cor.7.a. 1.peter.3.b.

9 Ephe.6.a 2.Tim.3.d

10 1.Cor.7.a.

hede in the meane tyme that their longe beyng aparte, be not a snare to bryng thē into the daunger of Satan through incontinencie, and therfore to auoyde fornication, euery man oughte to haue his owne wyffe, and euery woman her owne bowsband, so that, so many as can not lyue chaste, are [11] bownde by the commandement of God to mary, that ther by, the holye [12] temple of God, which is our bodies, may be kept pure and vndefiled: for synce owr bodies are now be come the very members of Iesus Christe, howe horrible, and detestable a thyng is it, to make theym the members of an harlot? Euery one oght therfore, to kepe his vessel in all [13] purenes, and holines, for whosoeuer [14] polluteth and defileth the temple of God, hym will God destroye.

11 Matt.19.b. 1.Cor.7.b.

12 1.Cor.3.c.& 6.d. 2.Cor.6.d. leu.26.b. 1.peter.2.d.

13 1.Thess.4. rom.12.a Ephe.5.d.

14 1.Cor.3.d.

Here the minister speakethe to the parties that shalbe maried in this wise.

I Require and charge you, as you will answar at the daye of Iudgement, whē the secretes of all hartes shalbe discloſed, that if either of you do knowe any impediment, whie ye may not be lawfully ioyned to gether in matrimony, that ye cōfesse it,

1 1.Cor.4.a. Matt.7.a rom.2.a.

for be ye well assured that so many as be coupled otherwise then godes woorde dothe allowe, are not ioyned together by God, neyther is theyr matrimony lawfull.

If no impediment be knowen then the minister sayeth.

I take you to wittenes that be here present, besechyng you all to haue good remembraunce hereof, and moreouer if there be any of you, which knoweth that either of these parties he contracted to any other, or knoweth any other lawfull impediment, let theym nowe make declaration therof.

If no cawse be alleaged the Minister proceedith sayinge.

FORASMVCHE as no man speaketh agaynste this thynge, you. N. shall proteste here before God, and his holy congregation, that you haue takyn, and are now contented to haue. N. here present for your laufull wyfe, and spowse, promisyng to kepe her, to loue ād intreate her in all thynges accordyng to the dewtie of a faythfull howsband, forsakyng all

other

¶ Col. 3. d. 1. peter. 3. b. Matt. 19. c. 1. Cor. 7. b. Mala. 2.

other durynge her lyfe, ād briefelie to lyue in a holy conuerſation with her kepynge faythe and trewthe in all poyntes, accordyngas the worde of God, and his holie goſpell dothe commawnde.

## THE ANSWERE.

EVEN ſo I take her before God and in preſence of this his congregation.

THE miniſter to the ſpowſe alſo ſaythe.

YOV. N. ſhall proteſte here before the face of God, in the preſence of this holy congregation, that ye haue takyn and are now contented to haue. N. here preſent for your lawfull howſband, promiſynge to hym' ſubiectiō, and obedience, forſakyng all other duryng hys lyfe, and fynallie to lyue in a holy conuerſation with hym kepinge faithe and truethe in all poyntes as Godes woorde doth preſcribe.

1. Cor. 11. a. Ephe. 5. c. Col. 3. c. 1. Tim. 2. d. 1. pet. 3. a. Ester 1. d.

## THE ANSWERE.

EVEN ſo I take hym before God and in the preſence of this his congregation.

Giue diligent eare to the goſpell that ye may vnderſtande how owr lorde wolde haue this holy contracte kept and obſerued, and howſure and faſte a knott it is, which may in no wyſe be lowſed accordyng as we be taughte in the 19 chap. of S. Mathewes goſpell.

THE phariſies came vnto Chriſte to tẽpte hym and to grope his mynde, ſayinge, Is it lawfull for a mã to put away his wife for euery lighte cawſe? he anſwered ſayenge, haue ye not read that he which created man at the begynnynge, made theym male and female? ſayeng, for this thyng ſhall man leaue father and mother, and cleaue vnto his wife, and they twayne ſhalbe one fleſſhe, ſo that they are no more two, but are one fleſſhe. Lett no man therfore put a ſonder, that which God hathe cowpled togethers.

IF ye beleue aſſueredlie theſe woordes which owr lorde and ſauiour did ſpeake (accordyng as ye haue hard theym now rehearſed owte of the holy goſpell) then may you be certayne, that God hathe euyn ſo knytt you together in this holy ſtate of wedlocke. Wherfore applie your ſelues, to

lyue

lyue a chaſte and holie lyfe together, in godlie loue, in chriſtian peace, and good example, euer holdinge faſte, the band of charitie withowte any breache, kepinge faithe and trueth, thone to the other euen as godes woorde dothe appoynte.

Then the miniſter commendeth theym to God in this or ſuche like ſorte.

THE lorde ſanctifie and bleſſe you, the lorde powre the riches of his grace vppon you, that ye may pleaſe hym, and lyue together in holy loue to youre lyues ende. So be it.

Then is ſonge the 128. Pſalme. Bleſſed are they that feare the lorde, &c. or ſome other appertaynyng to the ſame purpoſe.

## The viſitation of the ſicke.

BEcawſe the viſitation of the ſicke, is a thyng verie neceſſarie, and yet not withſtandyng, it is hard to preſcribe all rules appertaynyng therunto, wee refer it to the diſcretion of the godlie and prudent miniſter, who accordinge as he ſeethe the pacient affected, either may lift hym vp with the ſwete promeſſes of godes mercy through Chriſte, if he perceiue hym moche afrayde of godes thretenynges, or cõtrarie wiſe, if he be not towched with the felinge of his ſynnes, may beate hym downe

with godes iustice. Euermore like a skilfull phisition, framyng his medicine accordyng as the disease requireth, and if he perceyue hym to wante any necessaries, he not onelie releueth hym accordyng to his abilitie, but also prouideth by others that he may be furnished sufficiently. Moreouer the partie that is visited, may at all tymes for his comforte, sende for the minister: who dothe not onelie make prayers for hym there presentlie, but also if it so requyre commendeth hym in the publique prayers to the congregation.

## Of Buriall.

THE corps is reuerently brought to the graue, accompagnied with the congregatiō, with owte any further ceremonies, which beyng buriede, the minister goeth to the churche, if it be not farre of, and maketh some comfortable exhortacion to the people, towchyng deathe, and resurrection.

# THE ORDER of the eccleſiaſticall diſcipline.

AS no Citie, Towne, howſe, or familie, can maynteine their eſtate and proſpere, without policie and gouernaunce: euen ſo the churche of God, which requireth more purely to be gouerned, then any Citie or familie, can not without ſpirituall policie and eccleſiaſticall diſcipline continewe, encreaſe, and floriſhe. And as the word of God is the life and ſoule of this churche: ſo this godlie ordre, and diſcipline, is as it were ſynewes in the bodie, which knit and ioyne the membres to gether with decent order and comelynes. It is a brydle to ſtaye the wicked frome their myſchiefes. It is a ſpurre to pricke forward ſuche as be ſlowe and necligent, yea and for all men it is the fathers rodde euer in a readines, to chaſtice gentelye the fautes committed, and to cawſe theym afterward, to lyue in more godlie feare, and reuerence. Finallye it is an ordre left by God vnto his churche, wherby men learne to frame their wills, and doinges, accor-

The neceſſitie of diſcipline

1 Epiſ. 4.5

What diſcipline is.

dinge to the lawe of God, hy instructing, and admonishinge one an other yea and by correctinge, and ponishinge all obstinate rebells, and contemners of the same. There are thre cawses chiefly which moue the churche of God to the executinge of discipline. First, that men of euell conuersation, be not nombred emongst Gods childrene, to their fathers [1]reproche, as if the churche of God were a sanctuary for naughtie and vyle persons. The second respect is, that the good be not infected with compagnyinge the euell, which thinge. S. Paule forsawe when he commaunded the Corinthians to banishe frome emongst theym the incestuous adulterer, saige, a litle [2]leauyn maketh sowre the whole lump of dowe. The third cawse is, that a man thus corrected, or excommunicated, might be [3]ashamed of his faut, and so through repentance come to amendement: the which thinge the Apostole calleth deliueringe to Satan, that his soule may be saued in the day of the lord: meaning that he might be ponished with excommunication, to the intent his soule should not perishe for euer. First therfore it is to be noted that this censure, corrrection or discipline is either priuate or publike: priuate

For what cause it ought to be vsed.

1 Ephe.5.f.

2 1.Cor.5.b. Gal 5.b.

3 2.The.3.b. 2.Cor.5.c.

The order of procedinge in priuate discipline.

priuate, as if a man committ either in maners or doctrine against thee, to admonishe hym brotherly [5] betwixt him and thee: if perchaunce he stubburnely resist thy charitable aduertisementes, or els by contynuance in his faut declare that he amendeth not, then, after he hath bene the second tyme warned in presence of two or three witnesses, and continueth obstinately in his error, he ought as our sauior Christ commaundeth, to be disclosed and vttered to the church, so that accordinge to publike discipline, he either may be receyued through repentance, or els be ponished as his faut requireth. And here, as towchinge priuate discipline thre thinges are to be noted. First, that our admonitions procede of a godly zeale, and conscience, rather sekinge to wynne our brother, then to slaunder him. Next, that we be assured that his faut be reprouable by gods woord. And finally, that we vse suche modestie and wisdome, that if we somewhat dout of the matter wherof we admonishe hym, yet with godly exhortatiõs, he may be broght to the knowlage of his faut. Or if the faut ap-

[5] Matt. 18. b. luc 17. a. iam. 5. d. leu. 19. d. 2. Thes. 3. d.

publicke discipline

What thinges are to be obserued, in priuate discipline.

apper-

perteyne to many, or be knowen of diuers, that our admonition be done in presence of some of theym. Brefly, if it concerne the whole churche, in suche sorte that the concelinge therof might procure some daunger to the same, that then it be vttered to the ministers, and seniors, to whome the policie, of the church doth apperteine. Also in publike discipline, it is to be obserued that the Ministerie pretermit nothinge at any tyme vnchastised with one kind of ponishement or other: if they perceyue any thinge in the Congregation, either euyll in example, slaunderous in maners, or not besemynge their profession: as if there be any couetous personne, any adulterer or fornicator, forsworne, thief, briber, false witnes bearer, blasphemer, dronkarde slaunderer, vsurer, any person disobedient, seditious, or dissolute, any heresie, or sect, as papistical, anabaptisticall, and suche lyke, briefly what so euer it be that might spott the christian congregation, yea rather what so euer is not to edification, ogh not to escape either admonition, or ponishement. And becawse it happeneth sometyme in the churche of Christ, that when other remedies assayed profitt nothinge they must procede to the Apostolicall

of publike discipline, and of the end therof.

6 Ephe. 5. 8.

rodd and correction, as vnto excommunication (which is the greateſt and laſt poniſhement belonginge to the ſpirituall miniſterie) it is ordeyned, that nothinge be attempted in that behalf, with out the determination of the whole churche, wherein alſo they muſt be ware, and take good heede, that they ſeme not more readie to expell frome the congregation then to receyue againe thoſe, in whome they perceyue worthie frutes of repentance to appeare. Neither yet to forbyd hym the hearinge of ſermons, which is excluded frome the ſacraments, and other duties of the churche, that he may haue libertie, and occaſion to repent. Finally, that all poniſhementes, corrections, cenſures, and admonitions, ſtretche no farther, then God, woorde, with mercie, may lawfully beare.

Excommunication is the laſt remedie.

Rigor in poniſhements ought to be auoyded.

Gods Woord is the onely rule of diſcipline.

MATTH. XV.

They worshipe me in vayne teachinge doctrine, which is mens traditions.

Come forthe of Babylon my people, that ye be not partakers of her synnes, and receyue of her plagues. for her synnes are gone vp to heauen, and God hath remembred her wickednes.

Reuel. 18.